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ABSTRACT

This paper discusses the Fanon Center's Restoration Model, an "exemplary education" paradigm that seeks to institute a new educational ideology and alternative educational approach based on a "new humanism." The basis of this new humanism is the synthesis of analytic, affective, and sensate ways of discovery and knowing. The model places equal responsibility on the child, the family, the community, and the defined social educational institutions. Chapter 1 considers the objectives of the Fanon Center model. Chapter 2 presents the center's ideology and values on which the model is based. Chapter 3 defines principles leading to new educational realities. Chapter 4 presents an alternative sketch of what the educational community might become. Chapter 5 discusses the policy implications of the Fanon Center model. Chapter 6 examines suggested strategies for implementing the model. The appendix includes a glossary of relevant terms, a critical review of compensatory education, and a brief discussion of the Federation of Independent Schools. (Author/JG)

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FINAL REPORT

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RESTORATION MODEL
AN
EMANCIPATORY STRATEGY

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FANON CENTER RESTORATION MODEL

An

Emancipatory Strategy

For

Education of all Children

by

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[1] Principal Investigator's Notes: This is our final report of an alternative design to Compensatory Education. The work that went into producing this document has been truly a group effort, although the Principal Investigator had final responsibility for its organization, content and style.

The design is presented in six chapters. Chapter I considers objectives--objectives for children. Chapter II presents our ideology and value, a basic paradigm for any alternative procedure. Chapter III defines principles leading to alternative pathways to new education realities. Chapter IV is a sketch of one alternative. Chapter V presents policy implications, followed by Chapter VI, which examines issues of implementation. Each chapter is a essential to the design as to every other chapter. Where appropriate and useful, we have included footnotes to reference expanded discussions in the appendices.

One final comment: We have used the masculine gender in our text.

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FANON CERTER RESTORATION MODEL

AN

Emancipatory Strategy for Education

Outline

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-our central purpose and legislative intent

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PREFACE

The present system of education based on "compensatory education" designs is dependent on a historic form of knowing, one profoundly conditioned by the time and space in which the dream of natural science came to fruition - the analytic mode. In matters of education, this ruling epistemology is the independent controlling variable. Change, metamorphosis and expansion in this form of knowing will be the real root of reform in the system. The nature of this metamorphosis is the central theme of the Fanon Center's "Emancipitatory Education" design.

The Fanon Center's model seeks to institute a particular and new ideology to the whole complex process of education as an alternative to educational processes (governed by the compensatory education paradigm), which are predicated on apriori ideologies, values and conceptions of the human condition. The model proposes an ideology based on a new humanism rather than on the old naturalism. The basis of this new humanism is the synthesis of analytic, affective and sensate ways of discovery and knowing.

At the center of the emancipatory paradigm or model is a converging synthesis of the analytical, affective and synthetical dimensions in order to make education a corrective and enhancing experience (socially and educationally). It becomes possible within this converging synthesis to present rational constructs and concepts towards realizing a practical and theoretical enterprise of humane education. Through this humane educational process we can overcome some of the social problems presented by the social tensions of race, class, sex, etc. Therefore, the task of the emancipatory paradigm indicates a unique taxonomy towards creating new values and beliefs of education. Education thus becomes one of the social pathways towards understanding the self in relationship to the world.

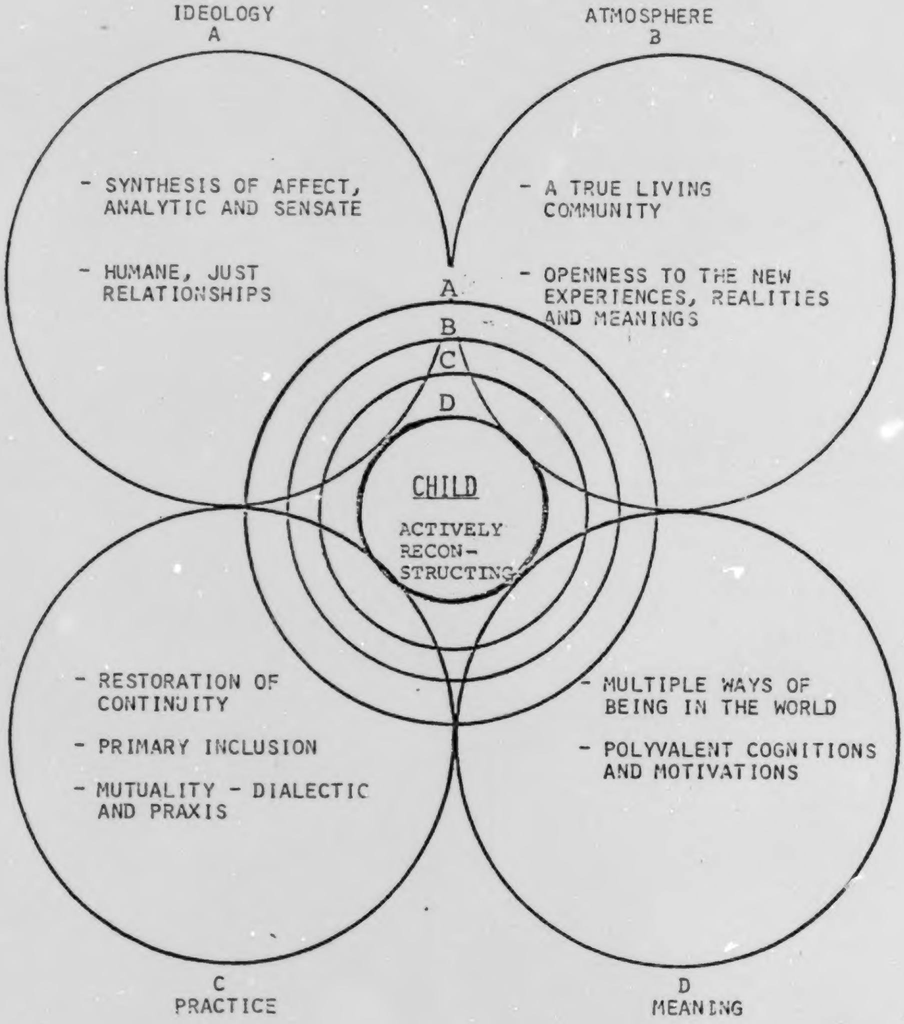
Procedurally, this alternative ideology allows for four central principles which would guide an education system-learner interaction leading to the development of children capable of improving their human condition. The model outlines these principles allowed for by this new ideology.

The model is critical to the needs of children who are failing in present school systems, children trapped in cycles of exclusion and inability to participate in changing their own condition. This design moves us away from the welfare mentality, the defecit hypotheses and the assumptions based on the "psychology of the more", i.e., the more "schooling", the more will be the educational benefits. The model places equal responsibility on the child, the family, the community and the defined social educational institutions. It aims at developing a new consciousness among these elements.

It is aimed at the entire social system of education and particularly those responsible for the development and implementation of policies that guide the design and operation of educational institutions. It has however most relevance for the elementary school system.

Our paradigm which articulates the principles, concepts, relations and constructs presents an alternative set of procedures, within developing educational communities, which will establish a newer and better relationship between the 1) the child (individual), 2) school (setting of learning experience) and 3) society (the organizational social structure of a community). Within the newly defined social relationships of this triadic structure, education becomes a creative enterprise: a creativity that makes education a harmonious element within a culture and community; education becomes a singular act for creative transformation of consciousness within a changing community. In short, the Fanon Center Restoration Model constructs a creative dialogue between all the elements within the social space where productive education occurs. It is within this lifelong process of education that unique and responsible individuals will emerge.

FIGURE 1.1


IDEOLOGY
A
ATMOSPHERE
B
- SYNTHESIS OF AFFECT, ANALYTIC AND SENSATE
- HUMANE, JUST RELATIONSHIPS
- A TRUE LIVING COMMUNITY
- OPENNESS TO THE NEW EXPERIENCES, REALITIES AND MEANINGS
A
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C
D
CHILD
ACTIVELY RECON- STRUCTING
- RESTORATION OF CONTINUITY
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- MUTUALITY - DIALECTIC AND PRAXIS
- MULTIPLE WAYS OF BEING IN THE WORLD
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PRACTICE
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MEANING

HIGHLIGHTS OF PRINCIPLES, REALITIES AND METHODS FOR EMANCIPATION DESIGN

CHAPTER I

OUR OBJECTIVE

A. Formulating Alternative Designs in Education:

> "/Schools/ are servants' quarters for the people who control power in this country. There is no way to understand the role of education and the making of the black urban ghetto without also understanding the servants' quarters and the servants that I have alluded to. When servants are educated at all they are educated to serve, but never to share power. This is the basic dilemma in black education."
>
> (John Henrik Clarke, "Education and the Making of the Black Ghetto", 1975)

These profound words of John Henrik Clarke underline a central theme that must be fully addressed in the development of any alternative design in American education, the master-servant relationship. The failure to deal with this relationship is at the core of the failure of many well-intentioned social programs, as well as present educational programs which are designed for (rather than designed with) the more deprived. We are not surprised that we observe so much genuine anguish over the resulting inability to develop social programs and/or institutions that will truly correct injustice and serve human needs. We cannot develop just systems without a full and total recognition of the requirements for a radically different set of relations than those that produce exclusion rather than participation.

B. Objectives for Children

Children wish their just rights to be free, to create and transform reality. Our objectives for children and for society determine the limits of freedom. Children could be trained for service rather than leadership, to imitate rather than create; to adapt rather than reconstruct. Society could continue to set the social order such that the "middle-class culture" is assumed to be the public culture and provide justification for the standardization of subject matter, codes of conduct and classroom organization (Farber & Lewis, 1972; Greer, 1972) rather than freely recognize the plurality of cultures and values.

Children are not now given the opportunity to fully express and explore their realities. Their spirits are enslaved (Woodson, 1933); they are steamed, placed, labeled, abused and excluded. They emerge as crippled, dependent minds filled with rage, helpless to participate in the transformation of society. The objectives for children must be in the direction of freeing or emancipating them from this mindless conformity, this stultification of their potential.

Our objectives are tied to the objectives of society, for it is society that children must learn to interact, participate in and transform. We wish a society that works in the interest of equality and respect for human dignity; that is based on creative action by everyone and exploitation by none. It is in this context that our objectives for children emerge. Our efforts are for children:

1. Who are continuously in the world and participating in it. Children can and must be allowed to participate. Children are capable of discovering only through active engagement in the world in "authentic praxis". Children must develop relatedness to the world.

2. Who are prepared for engagement, for governance, and sharing of power. The deliberate emphasis will be on setting directions for children to be in a struggle in society; able to engage self and others; able to participate and share power. Power should not be thought of in a narrow political sense. The teacher-child relationship is a power relationship in which the teacher claims knowledge and power over the child.
3. Who are able to practice responsibility, i.e., to administer power in a humane way. Again, we can understand this in terms of the individual and peer group collectives. Children must be given responsibility, be engaged in situations requiring responsible actions and must be given the opportunity to administer power in a humane way.
4. Who have knowledge and capacity to change their condition. We must enable children to approach present life as a historical reality susceptible to change. They must have an ongoing opportunity to construct and reconstruct their realities. Children must contemplate in their own personal way the stream of meanings in which they find themselves and have the capacity to represent their reality and place alternative constructions upon it (Kelly, 1955). They must be prepared for social action.
5. Who are able to engage in the means of creative productive activity. Children must pursue activities of productivity satisfying to them and society, to include art, engineering, sports, building, writing, singing, etc. Originality and initiative must be encouraged.

6. Who have the habit of collectivity or accountability to each other. Children must understand the interdependent nature of humans in nature, must learn to share in the group, be responsible for and accountable to the collective.

7. Who are fully in touch with and utilizing all critical cognitions. Human beings must be capable of a full range of integrated cognitions and expressions which would allow for the total emergence of their potentials. Affective and sensory dimensions must receive equal stress in curriculum development as thinking.

8. Who have multimedia and multilinguistic competences. We are thinking in terms of a technological and multinational world in which we now live and which in the future will move in this direction. Children then must no longer be mystified by technology (including math, machines, numbers) or media of communication (including reading, dialect and language).

9. Who demystify knowledge and its relation to social action and develop the basic qualifications of social criticism. Children must be able to look critically at dominant social values and institutions; they must be able to utilize knowledge to promote humane social action and movement.

10. Who are mentally healthy, i.e., in touch with themselves (self-esteem, self-identity) and their community; understand their values, beliefs and social reality; have a positive self-concept.

Existing Major Model:

The fundamental issue is the failure of our existing major model to adequately address the above objectives. Compensatory Education[1] is at present the educational policy legislated to counteract the growing failure of the inappropriately labeled "disadvantaged child". Provisions of the Economic Opportunity Act (EOA) and the Elementary and Secondary Act (ESEA) authorized allocation of funds to local educational agencies and community organizations to intervene in the education of the children, "to break the cycle of poverty, low motivation and academic failure" of the disadvantaged. To overcome disadvantage, reformers said, "it was necessary to compensate the children for what they were missing at home--books, parental attention, toys" (Tavris, 1976). These provisions, conceptualized as compensatory education, set policy for the timing of intervention, the nature of intervention and the social consequences for "disadvantaged children".

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[1] See Compensatory Education Critique, Appendix II for further discussion.

Comp-Ed has not taken a radical departure from the existing educational system and therefore has not addressed itself to the crucial relationship existing between the educator/educated or master/servant. As a result, the strategies underlying this policy offer a limiting alternative. Comp-Ed insures that children receive even greater exposure to the existing system. Students receive more teachers and new services; teachers receive more training and more technological devices. Students have more books, machines and teachers, but they do not become a part of the learning situation. Students remain non-participants in their education. The educational objectives and strategies employed to "break the cycle of deprivation" are "more of the same with little difference in relations, instructions, material content, or pedagogy" (Winschel, 1970); culturally irrelevant to the needs of minority children (Valentine, 1972; Wilkerson, 1970); perpetuate racial and class discrimination (Rist, 1971; Wilkerson, 1970; Winschel, 1970) and negate the positive elements and richness of children's prior experience (Menzel, 1969).

The lack of recognizing the full value and role that can be played by the child and all those involved in an educational community reveals the pedagogical limitations of Comp-Ed. First, the development of programs based on the limited documentation of what the child is not, rather than what the child is and wants to become. The child's accumulated experiences and values are denied, viewed negatively and not incorporated into the classroom process. This lack of congruence between the child's accumulated understanding of the work and his educational experiences becomes an obstacle to learning and increases discontinuity with life.

Second, awareness of the variation in children's ways of being in the world is for the most part absent, neither are cognitions seen in the larger context of meanings. The heavy emphasis on a single mode of cognitive development suggests a lack of awareness regarding the relationship of affective and sensate development in cognitive functioning.

Third, the predominant reliance on educational hardware and programmed instruction within Title I programs, assumes that mechanistics, individualized methods of learning are more effective than interpersonal communication between students and teachers, and between students and students. The child has little opportunity for reciprocal interaction or participation in his learning process or reconstruction of his own realities.

Fourth, while most programs have provisions for parent involvement, the nature of this involvement is highly restricted. While parents are involved in an advisory capacity, little attention has been given to the inclusion of the child and his parents as primary advocates of learning. Parents have little or no role in assessing the child's educational needs or in formulating the means to meet these needs.

Consequences of Compensatory Education:

A significant majority of children, unfortunately labeled failures, have been denied their just rights in the society. The state has sought to intervene in the lives of these children with various national programs of compensatory education. These programs, if for a moment one can overlook their questionable assumptions, have not met even their own expectations.

It has been pointed out that in nearly every study of school effectiveness, since the first one carried out in 1898, more children have failed in urban public schools than have succeeded both in absolute and relative terms (Looft, 1973). In New York City, 30 per cent of all children are reading more than two years behind grade levels six through nine, as measured by standardized tests. In predominantly Black and Puerto Rican schools, this percentage is even higher (Fantini, 1974). No compensatory education programs under Title I, designed to correct these deficiencies, have been successful (Durham, 1972). Yet, it has been estimated that there are some 30.4 million children in America in need of some form of compensatory education (Jablonsky, 1968). This reflects, in part, the general failure of the school system itself. A review of the reading and mathematic achievement scores, since World War II, indicates an overall decline for students in the fourth grade through high school (Los Angeles Times, August 15, 1976). A study by Hudson Institute concluded that: "Declining academic achievement is not confined to the poor, the immigrants, the Negroes or school districts where these children are found. It is a nationwide event" (Los Angeles Times, August 15, 1976).

Comp-Ed, as a strategy, has not addressed the fundamental restructuring needed in education to meet the needs of the masses of children whom the schools are now failing. What is needed is social transformation of education so as to secure the full rights of children. This is accomplished not by compensation, but by restoration.[2]

We intend to attend fully to the central task of working out educational strategies based on new and alternative principles and procedures rather than improvising or expanding on the existing education system. The emancipatory strategies we propose are aimed at liberating us from the restraints of an education system which neither prepares for participation and sharing of power in society or develops the competent skills to adequately compete and survive. The principles underlying these strategies are directed at removing the obstacles which keep a child from realizing and fulfilling his given potentialities and directing his own course of development. Ultimately, we realize that any new educational strategies must have relevance to the future. Although we address organization, course structures, differentiation and teaching methods, our concerns are with policies and strategies which have directions and implications for the future.

D. Objectives of Fanon Design:

In a very imaginative analysis, Siegal (1965) adequately summarizes our analysis of the central problem in education. He compares the children the schools to colonies of peoples subordinated to a fundamentally authoritarian pattern of control, distrust and punishment. He further points to how much of the colonial energies and activities deliberately conspire to the negation of such values as human dignity, creative action and lead to exclusion, and the rigidities of what we call unidimensional emersion. This is accomplished, in large measure, by the nature of the relationship, characterized by teacher and/or administrator's domination of the learner. This relationship is maintained by schools that are obsolescent, elitist and whose institutional character is the source of a great deal of problems...particularly the area of the education of children to engage in creating a just and humane society.

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[2] Restoration--removing the social obstacles to the child's inherent possibility for freedom and creativity, rather than giving the child remedial assistance for something we believe not to exist.

The central objectives of the Fanon Center design are as follows:

1. to boldly sketch alternative ideology and value premises that must be the basis for developing a fundamentally humane type of relationship between the learning institution and the learner (see A Figure 1-1);
2. to define a subset of four major principles as a procedure which would guide the development of this new kind of institution-learner relationship; a procedure which fosters the full participation of the learner in the learning process and indeed in the active reconstruction of his/her reality. At the core of this objective is the issue of educational responsiveness to culture and community and the promoting of what Elkind (1975) calls the learner's interiority and exteriority (see B, C, D Figure 1-1).
3. to set forth the issues that affect legitimation, realization and implementation of the above directions. We set out to briefly outline the change in policies that will be required to create what we have called an emancipatory strategy for education.

Figure 1-1 page I-11 is a diagrammatic summary of the objectives to be discussed in defining strategies for generating alternative designs. The central concentric circles (A-D are reflected in the outer tangential circles (A-D). We represent the social context for the emergence of this reality by circles as a way of underlining the central issues. Circle A, ideology - our alternate ideology, begins with a synthesis of Affect, Analytic and Sensate modes of knowing and being; the key to just and humane relationships and an open system of education. Circle B, atmosphere - the nature of the learning situation, must be a community with openness to the exchange of different social realities and the analysis of the social condition. Circle C, practice - or the action between teacher and child, restores continuity between the classroom learning situation and life experiences; promotes full participation through mutuality. Circle D, meaning - reflects the essence of that mutuality; one which accept the multiple meanings that each child brings to the community, as a point of departure for disciplined exploration of his or her life.

The reader should note that our deliberate intention is to explicitly articulate ideology and a set of principles as an alternative to the implicit ideology and principles of compensatory designs. Our alternative leads not to one alternative design but allows for the development of many emancipatory programs. This is our emphasis although we spend some time sketching possible outcomes and costs.

Chapter 11

IDEOLOGY AND VALUE

A. Introduction

> Our attempts to remedy the problems for those classified as 'disadvantaged' amounted to rehabilitation through programs of concentrated remediation. This approach, known as compensatory education, while helping many individual children, has in total produced very little differences.
>
> (M.D. Fantini, 1973)

The limitations in the overall impact of compensatory education requires not new programs based on old value premises but alternative ideology and value premises which would in turn generate new programs. The basic ideological environment that compensatory education designs share has continued to generate a consistent set of relationships which negate the possibility of true reform.

We therefore begin our alternative design with an alternative ideology - the Fanon Center paradigm - which essentially defines value premises preferences and beliefs that ought to guide the building of an educational infrastructure that would produce programs to fundamentally address human needs.

The case will be made that our educational practice (and indeed our psychology) ought to be guided by a scientific conception of knowledge based on a new humanism rather than an old naturalism.

B. The Fanon Center Paradigm

Education has to do with values in action. It is the process whereby persons intentionally guide the development of other persons (Phenix, 1964). Education is an interaction, a relationship involving conceptions of reality. We have chosen to represent our conception of reality, in its ideal state, as the converging toward a synthesis of three general dimensions. --Analytic, Affect, Sensate. Each dimension carries with it characteristic values and beliefs which lead to a particular mode of "being-in -the-world" and knowing reality.

We follow, in terms of the types of values and beliefs, the taxonomy set forth in the study by Kluckhohn and Strodtbeck (1961) entitled, Variations in Value Orientations. They suggest that one can examine values and beliefs by looking at the following relationships: (a) human to nature, i.e., conceptions about the natural world; (b) human to human, i.e., man's central human relationships; (c) time, i.e., the nature of history and continuity; and (d) activity, the mode of self-expression in the world.

Figure 2.1 lists this taxonomy and outlines the values and beliefs within the three dimensions to be discussed. These values, the figure also indicates, lead to various alternate epistemologies which have been empirically established in the literature of numerours scholars (Pascual-Leone, 1976; Royce and Rozeboom, 1972; Smith, 1967).

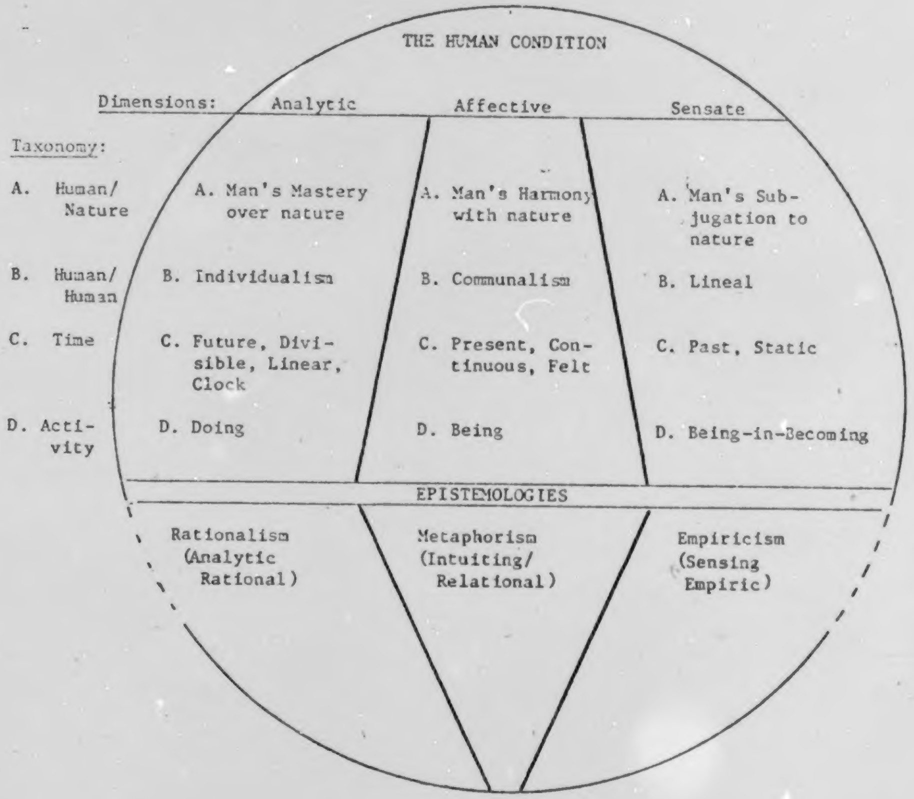
To our knowledge, only one attempt has beem made to systematically relate specific values and beliefs with different modes of cognition (Dixon, 1976). Also, as far as we know, the use of a paradigm such as the Fanon Center paradigm to analyse education and to formulate alternate models and strategies, is the first of its kind in the literature. As we explain briefly each dimension of the paradigm, we caution the reader to bear in mind that these dimensions are *not* mutually exclusive. Rather, on the contrary, the human condition consists of *all* three dimensions.

Analytic, Affective and Sensate Dimension

In the Analytic dimension of the Fanon Center's conception of an ideal single dimension of reality, the different values and beliefs are man's Mastery over nature, Individualism, Future-Clock time and activity of Doing. For the Affect dimension, the values are man's Harmony with nature, Communalism, Present-Felt time and activity of Being. In the last dimension, Sensate, values and beliefs consists of man's Subjugation to nature, Lineal relationships, Past-Static time and the activity of Being-in Becoming.

The first value preference of the Analytic dimension assumes a split between man and nature such that man seeks to control, master and exploit nature. The view in general is that it is part of man's duty to overcome obstacles; hence,

FIGURE 2.1



THE HUMAN CONDITION

Dimensions:	Analytic	Affective	Sensate
Taxonomy:			
A. Human/ Nature	A. Man's Mastery over nature	A. Man's Harmony with nature	A. Man's Subjugation to nature
B. Human/ Human	B. Individualism	B. Communalism	B. Lineal
C. Time	C. Future, Divisible, Linear, Clock	C. Present, Continuous, Felt	C. Past, Static
D. Activity	D. Doing	D. Being	D. Being-in-Becoming
EPISTEMOLOGIES	Rationalism (Analytic Rational)	Metaphorism (Intuiting/ Relational)	Empiricism (Sensing Empiric)

FANON CENTER PARADIGM

VALUES AND BELIEFS ON IDEAL DIMENSIONS

there is great emphasis on the use of technology (Kluckhohn & Strodtbeck, 1961). In a society so oriented, the educational structure is one that employs large amounts of capital equipment as educational aids.

One manifestation of this orientation in the American school occurs when the language taught is the Standard English of controlled elaboration. This language consists of words whose formal meanings are abstracted from and independent of any specific phenomenal context, for example, money-coins, cash, currency compared to "bread," "green," etc. The latter meaning reflects an imbedded context, namely, money used to purchase food (bread). Such separation is consistent with a value that incorporates discontinuity between the observer and the observed. Because words have formal meanings, communications are intended to be understood in and of themselves.

When the orientation of man is towards Harmony with nature as in the affect dimension, there is no separation or split between man, nature and super nature (Kluckhohn & Strodtbeck, 1961). One is simply the extension of the other. Their unity creates a conception of wholeness.

Persons, such as Afro-Americans with this orientation of a unity between the emotive self and the phenomenal world have a distinctly different language rather than a substandard usage of Standard English (Cohen, 1969; 1971; Dillard, 1972; Dixon, 1976; Labov, 1972).

This usage involves words whose meanings are embedded in specific phenomenal context. Words are concrete with much use of visual and tactile symbos, for example, money, eagles, bread, bundle, a little bit of dust (primarily welfare payments). Meaning depends upon the unique context of the event, its time and place, the characteristics of interacting communicants, age, sex, authority, social relationships to each other--and other non-verbal clues such as inflection, body movements, etc. Since simple images can convey multiple images, proverbs are discernible principles or generalizations by which these many meanings are weighted and combined in order to obtain the meaning that has reality (Dixon,1976).

When spoken, the language is characterized by fluency, by the use of strong and colorful expressions which are intended to communicate and evoke emotion, by a wide range of vocal intonation and inflection and by proverbial expressions. All this is consistent with the orientation of non-separation of self from the phenomenal world. Accordingly, the use of formal English becomes very difficult because it obscures, by either the speaker or the writer, non-verbal clues in its expression of meaning (Cohen, 1969; 1971). Finally, this affect-oriented language is not taught in the American school system.

The first value of the Sensate dimension refers to the acceptance of the inevitable, a fatalism. Nature is all-powerful and there is little or nothing that man can do to overcome obstacles erected by nature. (Kluckhohn & Strodtbeck, 1961).

In reference to a school system which values symbolic abstractions for the purpose of aggressively mastering nature, not acceptance of nature, Sensate language is absent. In addition, "sensory" impressions are singularistic in the sensate dimension, for example of the genus horse--that is essences, categories and universals. There is only the perception of an individual horse or other object in their "singular" sensory appearance (Sorokin, 1941). Thus, there is also absent in the Senate language the abstractions in the form of proverbs, which characterize language in the Affect dimension. In effect, Affect language nor Sensate language is not taught in the American classroom.

Another value and belief set forth by Kluckhohn & Strodtbeck involves how human beings relate to each other. In the analytic dimension, this relationship is one we call Individualism(Dixon, 1976). This term means that the individual is placed at and becomes the center of social space. There is no conception of the group as a whole except as a collection of individuals. This value implies that the responsibility of the individual to the total society and his place in it are defined in terms of goals and roles which are structured as autonomous. The individual participates in a group; he does not feel of the group. In decision-making, therefore, voting rather than unanimous consenus prevails. Educationally, the teacher becomes viewed as a source of information, an appendage to an intellectual problem, rather than a person with effective traits (Cohen, 1969). The critical functions of students become formally defined, specialized and organized. This allows for rationally planned group interaction, a characteristic of American schools.

In the Affect dimension of the human condition, the value which involves how human beings interrelate is called Communalism in the Fanon paradigm. The individual's position in social space is relative to others. He does not and cannot exist alone except corporately. Communalism refers to the individual becoming conscious only in terms of other people, duties, privileges and responsibilities toward himself and others. "I am, because we are; and since we are, therefore I am." Critical functions such as leadership, child-care and discretionary use of funds are widely and periodically shared by all members of the group. These functions are not formally defined and given status. Furthermore, in a communal orientation, an individual cannot refuse to act in any critical capacity when called upon to do so (Cohen, 1969). As a consequence, the children view the teacher as an individual with affective characteristics. Since critical group functions are widely shared, the patterns of interaction among students are fluid and changing, thereby having unplanned and unpredictable characteristics from the viewpoint of the Analytic dimension. In general, education in the American school is not organized on the lines of Communalism.

Consistent with the passive acceptance of a "giver," external nature is the orientation of Lineal relationships between human beings in the Sensate dimension. Lineality refers to individuals relating to each other according to a person's definite position in a hierarchy of ordered positions (Kluckhohn & Strodtbeck, 1961). Usually, the most successful means of maintaining this Lineal emphasis are those based on some factor beyond the control of the individual, such as, hereditary factors (prinogeniture) or kinship structire (royalty). In this context, students would relate to teachers on the same biological basis, perhaps age, instead of their intellectual and pedagogical capabilities. The latter, of course, characterizes the American educational system.

The temporal focus of human life in the analytic dimension is the Future (Kluckhohn & Strodtbeck, 1961). It is anticipated to be "bigger and better." The ways of the past are not considered good just because they are the past. Such a view results in a high evaluation of change. In addition, the chronology of time is seen as a series of discrete moments. Time is converted into an object, a commodity, a thing which can be divided, saved, utilized, sold and bought (Dixon, 1976). "Time is money." It becomes concrete and specific in the form of numerical calendars and clocks that reflect precise mathematical lengths. Its linearity allows one to have optimism about a future, since one can forecast its arrival with some fixed probability. Planning for the future becomes possible. Individuals with this type of predisposition function more effectively when activities are preplanned and time-scheuduled (Cohen, 1971). Accordingly, students are imbued with the notions of the importance of being on time for classes and other school events, handing in work on time, etc.; in essence, the importance of conforming to life according to the clock. This notion of time typifies most of our educational practices.

The temporal focus in the Affect dimension is Present, Felt time. There is no conception of the future. Time has to be experienced in order to make sense or become real. What is in the future has not yet been experienced; therefore, the future is not real. The future cannot constiture part of time, except as part of the rhythm of natural events, such as sunrises, sunsets, etc. (Mbiti, 1969). Time becomes Felt and continuous. It is not numerical or linear. Rather these are what Mbiti calls "phenomenon calenders." Time is a composition of events that are experienced or felt. Without the assumption of the linearity of time such notions as the motivation to achieve more education in order to acquire greater benefits become qualitatively less significant. In addition, time-schedules, pre-planned educational activities do not have precedence over a person continuing to respond to other events which he is immediately experiencing. The structure of the American school system does not reflect this Affect dimension of time.

The temporal focus of the Sensate dimension is Static and the Past. An emphasis on the Past reflects the importance of tradition. In other words, nature, hereditary factors, etc., had all happened in the before, in the far distant Past. Nothing new ever happened in the Present or would happen in the Future (Kluckhohn & Strodtbeck, 1961). The expectation of change is absent, i.e., situations are constant or static. The responsibility of dependent behavior (lineality) and the static concept of time do not require long-range planning or initiative for overcoming obstacles. Accordingly, American school systems with their analytic temporal focus have little relevance to this dimension.

The final value orientation focuses on activity, e.g., the nature of man's mode of self-expression. This orientation in the analytic dimension is doing. Its most distinctive feature is a demand for the kind of activity which results in accomplishments that are measurable by standards conceived to be external to the acting individual (Kluckhohn & Strodtbeck, 1961). Thus, students are motivated toward achievement-related goals such as intellectual mastery whose degree of attainment is measurable by grades, standardized tests, etc.

The last value orientation in the Affect dimension is the activity of Being. This mode of man's self-expression refers to a spontaneous expression of what is conceived to be "given" in the human personality (Kluckhohn & Strodtbeck, 1961). It is more than an expression of impulses and desires; it is a stessing through activity the "is-ness" of the personality.

It is the individuality in one's own behavioral expression that utilizes a conditioned sensitivity to seemingly imperceptible variations of mood and tone in other individuals as well as the surrounding environment. In this context, the student focuses on how well his individuality unites with phenomena or how well the affective self feels phenomena.

External measure divorced from this affect, such as grades, achievement tests, etc., have little relevance. Accordingly, the school system does not incorporate this orientattion into the general curriculum except, perhaps, in classes that focus on the performing arts.

The final value in the Sensate dimension is the activity of Being-in-Becoming. This orientation stresses that mode of self-expression which has as its objective the development of all aspects of the self as an integrated whole (Kluckhohn & Strodtbeck, 1961). However, this occurs within one's given position. Thus, if one's position is linealy defined as a teacher, one strives to be the best teacher rather than aspire to some other profession, although one possesses the requisite talent for the latter. The American educational system is structured to allow one to develop one's talent freely rather than those determined by some criteria of tradition.

There is a correlation between values and beliefs we have discussed and how or the way in which we know phenomena. Underlying a particular mode of cognition are prior convictions and attitudes about the world. It will be our effort to show the relationship between modes of cognition, which we believe focus on alternate epistemologies and the value orientations of the three ideal dimensions of the human condition in the Fanon paradigm. The reader is again alerted to our initial assumption that the human condition consists of the equal copresence of all dimensions. Accordingly, each mode of cognition leads to only one part of the truth of reality. In terms of

Sorokin (1941), each source of knowledge--reason intuition and the senses--affords a genuine cognition of a manifold reality. It is beyond the scope of our research to investigate the question whether the combination of all modes leads to knowing the truth.

The mode of knowing in the world (epistemology) that characterizes the analytic demension of the paradigm is called Rationalism. The rational aspect refers to a mode of cognition which states that nothing is true if it is illogical. The major process which man uses in knowing rationally is thinking (Royce, 1959; 1964). As a consequence, to the extent that thinking is rigorous or logical, we have been led to truth; if thinking is illogical, we have been led to falsehood. The analytic aspect refers to a method of selecting and processing information which is characterized by the abstraction or generalization of solvent information from a stimulus. In turn, the extractions from embedded contexts are given formal meanings which can be manipulated as concepts (Cohen, 1969). This manipulation involves the use of these abstractions or concepts to derive logical sequences, i.e., thinking. For example, most mathematical and syllogistic propositions are arrived at through the logic of human reason. Hence, we call this epistemology--analytic rationalism. Achievement tests are based on this epistemology. In general, they attempt to measure the development of one mode of cognition based on these principles. Successively higher grades require successively higher modes of analytic cognition. Therefore, the American school requires improvement in this mode of knowing as the pupil progresses to higher grade levels.

The mode of knowing particular to the Affect dimension of human existence is through that of intuiting. The epistemology is called by Royce (1964), Metaphorism. Intuiting refers to an immediate perception of gestalts with the symbol as the mediator or conveyor of the gestalt (Royce, 1964). The clinical psychologist may use, for example, dreams as conveyors of truth, i.e., as symbols yielding insight. The more expert he is in "reading" symbols, the more insight into one aspect of truth occurs. The relational characteristic of this mode of knowing involves a method of selecting and processing information that uses descriptive abstraction. A concept must have either spatial or personal relevance to the observer and a unique meaning depending upon an immediate context or situation (Cohen, 1969). The manipulation of these concepts is functional and inferential leading to insight into truth or an affect basis rather than on the non-affective basis of the analytic rational mode of knowing. This does not preclude the fact that intuitional knowledge may be preceded by a strenuous exercise of the rational and sensory mind. What is significant is that the new knowledge comes about through intuition. Thus the development of the relational, intuiting mode requires the progression to higher levels of affective union with embedded contextual meanings, skills in reading non-verbal cues of symbols, and skills in interrelating the unique characteristics of a given phenomena. This mode of knowing does not appear to be the direct focus of education in the school system. Similar statements hold for the values and beliefs in the Affect dimension of the human condition.

The mode of knowing in the Sensate dimension is through sensing or via the senses. The epistemology is called Empiricism (Royce, 1959; 1964; Sorokin, 1941). In this system of truth, the sense organs become the principal source of knowing reality. They adjudicate what is true and what is false. In its absolute form, supersensory truth arrived at through reason or intuition is false unless corroborated by the testimony of the senses (Sorokin, 1941). Sensate truth conforms to the dictum of John Locke--nothing is in the mind that is not already in the senses.

A purely sensate educational system has a material focus to the exclusion of the development of the supersensory ways of essences and universals. Instead, it focuses on the world--man, culture, consciousness itself--in a materialistic, mechanistic, behavioristic fashion. A sensory utility of knowledge develops an educational system which is primarily a training school devoted to "useful knowledge," i.e., successful businessmen, engineers and technicians, doctors, lawyers, etc.

In this context, the elementary and the non-vocational track of the secondary educational systems do not conform to a sensate mode of cognition or to the values and beliefs of the Sensate dimension. Futhermore, it has been pointed out that norms are legitimated by institutional definitions (Cohen, 1971, p.48).

C. The Fanon Center Paradigm and the School

The foregoing conclusion must be examined further from the perspective of the Fanon paradigm. Recall that the latter views the human condition as a synthesis of the ideal Analytic, Affect and Sensate dimensions. No single dimension comprises the whole of being human; nor is it, on the other hand, entirely devoid of humanness. The Analytic dimension reflects the rational aspect of man; the Affect dimension reflects the metalogical and metasensory or intuitional aspect of man; and the Sensate dimension reflects the non-rational and sensory aspects of man. Each is partly valid, yielding some aspect of the complexity of the human condition in its entirety. Thus, the public school system set up primarily along the lines of the Analytic dimension to the exclusion of the other two dimensions has three important implications.

First, an analytic-structured school system, isolated from the other dimensions, becomes less valid and misleading, even within the specific dimension of its own competence. Consider that the method by which children come to know the world is a function of their value orientation. If we have a preponderantly analytic culture, its dominant mode of knowing reality will always be a form of rational thinking; in an affect system of culture the truth of the intuition will prevail; in a sensate culture, the truth of senses will govern the minds of men (Sorokin, 1941). Many children demonstrate superior ability in the intuitional relational mode of cognition (Cohen, 1969) as a consequence of their greater affinity for the values and beliefs of the Affect dimension (Dixon, 1976). These children experience conflict in an analytic school compared to analytic-oriented children. In addition, the former score lower relative to the latter in the school's standardized analytic achievement tests (Cohen, 1969). Thus, the difficulties experienced by children, reinterpreted through the Fanon paradigm to indicate clearly that the problem is not with the "learner." The problem is with the unidimensional nature of the school system. Such children are not "culturally deprived" or "disadvantaged." Rather, the school system itself is impoverished.

Accordingly, the analytic-oriented child who scores well on these standardized tests is, at the same time, limited in the development of his Affect and Sensate modes of cognition and values and beliefs. Each mode of cognition affords only one entry point into the acquisition of a complex knowledge of a manifold reality. Included in this reality are the other complementary modes of knowing. Thus, a particular mode is never presented as the only path to knowing reality. Instead, it is presented as one of many ways to know reality. It is taught in a fashion which can lead the student to develop the other modes. In that sense, a particular mode becomes an entry point into reality.

A unidimensional analytic school system oppresses all children, regardless of which dimension their epistemological orientations happen to be. Such a school develops its particular value dimension--analytic--as an exit from rather than an entry to a more complete knowledge of reality. That is to say, it closes off access via its particular way of being in the world to the other complementary ones in the total human condition. Thus, if we are to change the nature of unidimensional schooling, it is essential that the model itself change. This change must be one in the direction of the ideal state of the Fanon Center paradigm. Education, then, becomes a process affecting the whole person rather than any one specific dimension of the human condition..

The second implication of the analytic, unidimensional school, concerns compensatory education as a means of intervention. The program is generally aimed at that surplus population of poor Blacks, Spanish-speaking Americans and whites who have a learning defect relative to those children who have been acculturated with the skills, norms and values associated with higher levels of socioeconomic status. In effect, the purpose seems to make disadvantaged children as much as possible like the kind of children with whom the school has been traditionally successful (Durham, 1972). Such programs follow naturally from a unidimensional school system since no institutionalized recognition and development can be given to the complementary dimensions of Affect and Sensate. In the context of the Fanon Center paradigm, these programs have and must be unsuccessful, since they are derived from only the Analytic dimension of the human condition. Deprived of the cooperation of the Affect and Sensate dimensions, these strategies of intervention become less valid and limited instrumentalities. Accordingly, the Fanon Center paradigm suggests the need for a mutually inclusive, multidimensional model of education designed to develop fully the human condition.

The third implication of the analytic, unidimensional school involves the social realities of the relationships between the analytic and non-analytic dimensions. The major kinds of relationships are presented in Table 2.1. They essentially arise out of the inherent either/or character of

TABLE 2.1

EITHER/OR RELATIONSHIPS OF
ANALYTIC AND NON-ANALYTIC DIMENSIONS

Realm	Analytic	Non-Anayltic
Political	Oppressor Power	Oppressed Powerless
Economic	Wealth Owner Employed Skilled with land	Poverty Renter Unemployed Unskilled Landless
Organic	Land Engaged Meaning	Landless Alienated Meaningless
Social	Host Demystification of Future Change	Pariah Demystification of Present Reconstruction

unidimensionalism. Once the analytic dimension is set forth as the norm, the absolute, the authentic, the value and the validity against which other dimensions must be measured, then these other dimensions--Affect and Sensate--easily loose therefore, must not alter its basic analytic, unidimensional character.

As a consequence, it is quite logical that individuals and groups, whose cultures are predominately non-analytic, view the analytic unidimensional school system as the oppressor and the powerful and themselves as oppressed and powerless (Friere, 1970). This is simply the recognition of the current political social reality.

The final reality is a social one concerning the process of change. One role of the analytic unidimensional school' system is to demystify change. In other words, the previously discussed Analytic dimension values and beliefs of Mastery over nature, Future temporal focus, and Individualism imply that a person has some control over reality. Therefore, he can transform it. An analytic school system takes these styles which predominate in analytic-oriented students and offers them a process of further developing of these styles through the nature of its curriculum, governance and operations. In effect, it develops those dimensional traits which involve changing one's future reality (Cade-Bambara, 1976). On the other hand, non-analytic dimension traits involve the present and the past. Such orientation dymystifies understanding or reconstruction what is reality, but not what it could be.

There is no concept of the future and its corollary of control and transformation. Furthermore, the very nature of the non-analytic dimension as an "entry point" to develop a demystification of change in non-analytic-oriented students. Thus, the school system becomes a host for the analytic-oriented students and a pariah for non-analytic ones (McDermott, 1971).

The conclusion that the public school system is set up premarily along the lines of the Analytic dimension has three implications from the perspective of the Fanon Center paradigm. First such an isolated system becomes less valid and misleading even within its own dimension. Second, an analytic unidimensional school system must logically, perhaps though unintentionally, become the pariah, alienator, oppressor of persons from different value orientations from the schools. Third, programs derived from such an isolated dimension of such intervention strategies as compensatory education, must necessarily be unsuccessful. There is, then, an immediate need to focus directly on the oppressive relationships produced by these limitations and develop ways of changing them.

D. The Idea of Oppression

The idea of oppression in the relationships should not be viewed in its more literal sense to mean racism and overt human exploitation. Our use of the term is related, but focuses more on the enduring ideologies discussed in this chapter, those ideologies and values which result in communicative breakdown; failure to establish warm, trusting relationships; exclusion, testing, labelling, placement and standardization, which render the child inadequate to develop his own consciousness.

What immediately is reflected in schooling is "cultural euthanasia," highlighted by omnibus social intervention programs to rescue "the culturally deprived" based on the questionable assumptions about the poor and the non-white minority. The principle of equal opportunity is undermined by the arrogance of cultural imperalism which does not recognize the cultural variation in values, beliefs and social constuctions of reality (Berger & Luckman, 1966); which confuses difference with disadvantage," which sets the social order such that the "middle-class culture" should be the "public culture"; and which provides the justification for the standardization of subject matter, codes of conduct and classroom organization (Farber & Lewis, 1972; Greer, 1972).

In our messianic zeal to create a better life and, indeed, a more humane world, we tend to ignore (1) the past and the strengths of the poor who got this far (Sowell, 1974); (2) that schools now reflect only the limited encapsulated images of reality as a function of the particular epistemological profiles of a few persons of narrow philosophic commitments (Royce, 1964); (3) that the method by which children learn will vary according to their value-orientations (Ketchen, 1965). Instead, we insist that in a changing and technological world, educational policies are necessary to produce individuals capable of adapting themselves to economic and technological change (Reuchlin, 1972).

Thus, present designs, despite their laudable efforts, do not address the central problems facing those now disadvantaged by the reality of oppression and exclusion. Present designs do not address centrally the micro-unit of inequality, namely, the oppressor-oppressed relationships. This is reflected in three areas of education, curriculum, learning experiences and learning situations.

Curriculum continues to be unidimensional, stressing only the analytic dimension; to inherently separate the observer from the observed leading to subject base material and knowledge external to the individual; to reflect a prior assumption of the absolute and iniversal validity about the organization of knowledge, ways of interpreting reality and the realm of abstract verbalization; to alienate children who have proficiency in alternate modes; to equally alienate those analytic-oriented whildren since the curriculum gives them only limited exposure to the affective and sensate dimensions of themselves. The creation of a separation between knowledge and the self as an actor mystifies knowledge and its relation to social action, thwarts the development of the capability of social criticism (Hake, 1974). Present day curriculum appears structured to exclude individuals from learning how to participate in the construction and transformation of their own social reality. As a consequence, the curriculum acts as an oppressor and all children are the oppressed in terms of achieving full human development.

Learning experiences are in the direction and committed to measuring the abstract conceptualizing ability of individuals with limited connectedness to conscious social action (the mystification of reality). They ignore the learner's background, values, goals and motivations, teaching the child to accept the frameworks of understanding reality and solutions to selected problems which are chosen by those dominant over him. They specify behavioral objectives with little regard for the implementation of that learning in social reality (Gras, 1971). They overemphasize individualization, increasing alienating tendencies by atomizing the learning process into a solitary process in which the individual is separated from his fellow-learners, working in opposition to the ability of students to work together and learn from each other (Taylor, 1971).

Learning situations require that the individual adjust to the dominant order and relationships. These represent the efficient communication of dominant symbols and skills rather than learning experiences that give rise to critical capacities and concerns for the learners' needs. The settings consist of the graded process of consuming pre-determined, pre-packaged knowledge with learning transformed into a commodity rather than an active process (Illich, 1970). It is dominated by teacher enforcement and social control through the maintenance of the teacher's definition of the situation and reality the teacher represents. This is artificial because the learner is required to pre-determined expectations (Jadot, 1974); it perpetuates an oppressive learner-teacher relationship for all children.

The net outcome of all of these actions is education for "a closed society," (Hake, 1974), which produces severe discontinuities and conflicts for those who have no alternatives. Any alternative design for the education of children must be characterized by principles and parameters which direct the development of emancipatory strategies of educational practice for all children.

E. Summary

The Fanon Center paradigm framework is offered as a way to both reinterpret existing data and generate a new model. Our analysis indicates that current strategies are failing all children. Present strategies are unidimensional (analytic) and obstruct the full development of various systems of human action necessary for all children to become free, self-actualizing, participatory human beings capable of transforming their own social reality. Compensatory education, based in this unidimensional value ethic and ideology, was predestined to fail, since the strategy was based on some absolute analytic dimension and limited possibilities for human action, particularly the possibility for children to participate in changing their conditions by creative productivity. Any strategy proposed to make education more effective will essentially be unsuccessful unless it derives from a multidimensional concept of the human condition and unless it incoporates, in an unconstrained fashion, the mutually inclusive possibility for human action to create a society, as our objectives suggest, that is just and humane. The presentation of one such model for education is the subject of the rest of the text.

CHAPTER III

THE PROCEDURE

A. Introduction

The last chapter outlined education as a profoundly human enterprise concerned with human feeling, sensing and thinking. This chapter will utilize the Fanon paradigm to develop a set of procedures that we view as more adequate to the human condition. We address more explicitly the procedures that should emancipate us from a narrow education practice. The key issue in this section, is not a cookbook approach but the establishment of guidelines and methods which would provide a vocabulary, sets of concepts, principles and behaviors to change the value systems and practice upon which education rests. We wish to use this to foster a debate entitled, "Education for Emancipation" in the educational community. We focus on the child as a point of reference, but our formulations apply to any relation in the educational community, e.g., teacher and administration.

First, we will outline those principles that will provide the fundamentally different kind of relationships called for by the "objectives for children" earlier spelled out. Second, we will examine the central psychological and educational parameters within these principles that will assist in changing the relationships. Third, because the subject is important to a new relationship, we will examine issues related to evaluation and assessment.

B. Principles

There are four basic principles to our design. The first principle grows out of a conception of human beings as one in nature and not apart from it, seeking harmony and not separation from it (Mbiti, 1969). The stress is on the "comprehensive unity among all elements" (Wilson, 1972), not characterized by superiority-inferiority hierarchies among members of the community or the dualisms created by the Cartesian separations. This is in contrast to conceptions of humans as superior to nature and always seeking to conquer it (Kluckhohn & Strodtbeck, 1961). We accept as a principle, therefore, that humans are in the world and not apart from it, seeking harmony in nature and not destruction of it (Dixon, 1975). This means for us the principle that children are in the community and not apart from it, seeking to reconstruct community and not to destroy it. Children are, therefore, better understood in a whole context and not in a part of it. The concept of "humans in the world" reflects the continuity of existence and the struggle against discontinuity and disharmony, the struggle for beginning in the real and concrete world in which the child lives. This implies the building of processes that allow children this participation.

Children must be restored to their reality; to see their condition in its historical reality; to represent their environment, not merely to respond to it, but to place alternative construction upon it.

The second principle states that humans have multiple ways of being in the world as a function of their value/ideological orientations and their subjective cultures. The literature to support this principle is extensive (Cohen, 1971; Dixon, 1975; Kluckhohn, 1961; Morris, 1956). Studies by these scholars define more explicitly the cognitive styles and methods that persons use to develop consciousness, organize consciousness and transform reality. The principle simply states that there is no one standard way of arriving at knowledge of the world.

Children must be restored to their natural tendencies to explore their realities through the process of their multiple cognitions. The particular ways in which a child adapts and organizes (Piaget, 1969) his processes depend on his environment and learning history. Children do not inherit particular intellectual reactions; rather they inherit the tendency to organize their intellectual, emotional and perceptual processes and to adapt to their environment.

The third principle is that children have a drive toward change. Every child has an inner drive toward maturity, increased competence (Gardner, 1964) and harmony in nature (Wilson, 1972). Dorothy Lee (1976) describes this as autonomous motivation. She writes, "Eventually I came to form another view of man's behavior. I saw man as moving rather than motivated, as thrusting forward, striving, aspiring," (p. 17). It is the striving to be fully human, to be completely organically continuous with nature and one's social unit. It is the move to explore, to transform and be a part of change.

Inherent in this principle is the idea of a child continuously driven and motivated to action and creation. We assume that children wish to participate in changing their condition and their human relationships to ones that are humane, just and creative. This is a framework which also presupposes that humans are preeminently group-oriented and fulfill themselves and create change through active, responsible, cooperative but equal participation in the affairs of their group. Education must help children discover who they are, why they are in the condition they are in, and facilitate the motivation to explore, organize and reorganize experiences.

The fourth principle grows out of the total acceptance and respect for the reality which the person (in this case child) brings to every situation or relationship. We assume, therefore, that the child always has previous knowledge and therefore knows. The child has an identity. The child brings more than can be given to him. Elkind (1975) calls this the child's life or interiority. The child contemplates in his own personal way how to actively represent his environment and place alternative constructions upon it (Kelley, 1955). That the child knows the world in his own way must be understood and fully accepted. In our interaction with the child, we do not bring knowledge into the classroom, but promote revelation (Erny, 1968).

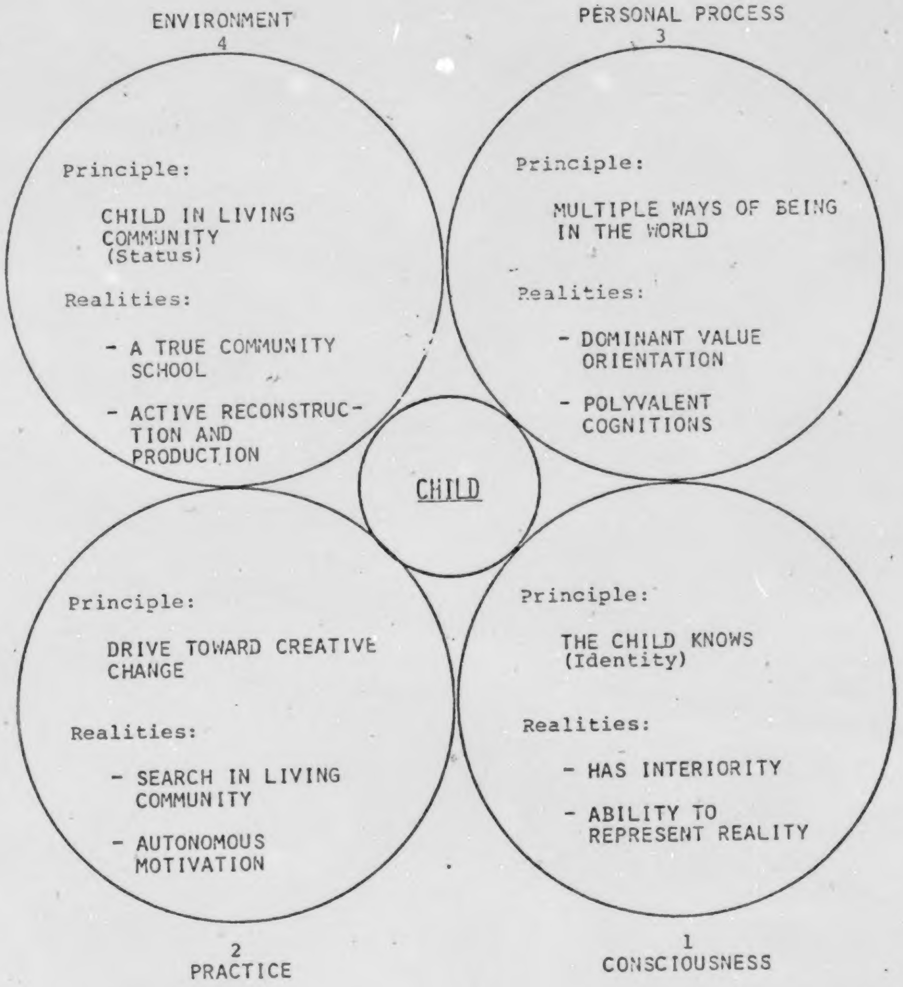
In pictoral form on Figure 3.1, page III-5, we present the key words of the four principles that would define a new reality. The labels have meanings which will be made explicit during the course of discussion of the psychological and educational parameters that affect the realities.

As before, the direction of this section should be clear at the outset. It is not an attempt to define learning theory or question the psychology of Freud, Skinner or Piaget. Its efforts will be in the direction of defining further the procedures which will modify the conditions and relationships under which learning takes place. This section is intended to outline pathways for developing one's own "writerly" text of what ought to be.

C. Pathways to Realities

Pathways are central or essential theoretical approaches used in guiding our attitudes about behavior. There are pathways which define

FIGURE 3.1


ENVIRONMENT
4
Principle:
CHILD IN LIVING COMMUNITY (Status)
Realities:
- A TRUE COMMUNITY SCHOOL
- ACTIVE RECONSTRUCTION AND PRODUCTION
PERSONAL PROCESS
3
Principle:
MULTIPLE WAYS OF BEING IN THE WORLD
Realities:
- DOMINANT VALUE ORIENTATION
- POLYVALENT COGNITIONS
CHILD
Principle:
DRIVE TOWARD CREATIVE CHANGE
Realities:
- SEARCH IN LIVING COMMUNITY
- AUTONOMOUS MOTIVATION
2
PRACTICE
Principle:
THE CHILD KNOWS (Identity)
Realities:
- HAS INTERIORITY
- ABILITY TO REPRESENT REALITY
1
CONSCIOUSNESS

RELATIONSHIPS'S BETWEEN PRINCIPLES
AND REALITIES IN RESTORATION DESIGN

development, such as the theories of Freud and Piaget, one psychosocial, the other genetic-epistemological; others focus on personality, e.g., Cattell and others on learning, e.g., Skinner, etc. Our concern in our design are on those psychological pathways which would impact upon human consciousness and produce humanizing and creative behaviors or interactions. We will discuss each principle in relationship to the pathways and ask the central question: In a multicultural society, in a divided society, in a massive "school-failure" society, what pathways will change the relationships so as to improve the human condition? We will discuss the principles in reverse order beginning with the Circle labeled 1.

1. The principle that the child knows or has some level of what we call CONSCIOUSNESS. Developing an alternate pathway depends on understanding the particular and peculiar limitations of psychology as a science of humans in the world (King & Dixon, 1976). Psychology, in its wish to emulate natural science, has sought to negate the validity of consciousness or field from the arena of inquiry by utilizing the unidimensional analytic mode. Unlike the physicist, however, the psychologist investigates processes that belong to the same general order--perception, learning and thinking. These same processes are the means by which we conducts his investigation. In psychology, each datum, a human perception, thought, emotion, etc., itself has its own meaning to the perceiver, thinker, feeler. In the effort to accomplish this "analytic" or "scientific" end, psychology places emphasis on the reduction of phenomena devoid of consciousness and human selfhood (Cohen, 1953). Psychology, then, fails to explain the full phenomenal reality of humans, the full consciousness of man in action.

Therefore, the assumption--the child does not know because we cannot measure it, i.e., the child has no consciousness or identity.

We, the human behavior experts, must be able, as a first order, to produce a psychology that includes intuition, empathy, i.e., a sort of subjective understanding which is different from scientific explanation that is based upon intersubjective methods and data language (Madsen, 1973); we must also deliver a productive or interactive psychology based upon human relations in the world.[1] Both issues profoundly affect the study of psychological variables specific to the consciousness of children.

Erickson (1968) has noted that it is of great importance "to the young individual's identity formation that he be responded to and be given function and status as a person whose gradual transformation makes sense to those who begin to make sense to him," (p. 156). Identity is developed in daily interactions and is a function of productive action in the world (learning situation).

In the continuous interaction in and upon the world, the child develops consciousness and a sense of self. The child comes to each situation with this consciousness, what Elkind (1974) calls interiority, and struggles to exteriorize it, i.e., to represent that reality. Pathway one, then calls for allowing the child's knowing to be equally and fully represented. Educational practice, following this pathway, should restore the presence of the child, putting him back into the living world of his realities. It should become an engaging experience, involving the child in productive work, activity and pleasure, not depriving education of reality and work of creative (Illich, 1971).

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[1] Gerard Radnitzky (1968) has a fuller discussion on this subject.

2. The principle that the child has a drive toward creative change or has autonomous motivation. No function in behavior has so confounded the interpretation of understanding of relationships as that of motivation (Bugelski, 1973). We constantly attribute motives to the child: that he is culturally deprived; that he will not learn; that he does not want to learn. Developing an alternate pathway depends upon understanding the spontaneous exploratory behaviors of all children.

   We usually adhere to two motivational forms in our relationships with children. First, incentive motivation growing out of vague instinct concepts and an inflexive mode of reality, and based on reinforcement principles. It is sometimes referred to as the hedonistic theory (inherent in Thorndike's Law of Effect and Freud's pleasure principle) but is, in fact, broader than this; it says that goal orientation or action is a function of external reinforcement. Second, cognitive motivation growing out of analytic conceptual conflicts and based on intrinsic factors closely resembling old philosophical views of man as a "rational" being (Hunt, 1965). The second view reflects a behavior-primacy theory which regards the tendency to deal with the environment as a primary drive. The most influential cognitive hypothesis is included in Tolman's (1932) theory. He assumes the existence of cognitive determinants of behavior such as expectations. They are guiding structures, maps, which play an important role in learning and performance.

A third humanistic hypothesis, growing out of the conception of man as unique in nature and based on man's needs for self-realization, creative work and altruistic actions, is usually ignored. Sometimes referred to as the growth motivation, it is a theory of functional autonomy, i.e., humans, normal and healthy, whose deficiency needs are satisfied, are activated by a different kind of force autonomous from the biological realities (Maslow, 1967).

A psychology that would guide improved human interaction and productive activity must pay attention to the multiple motivations that each child brings. In particular, attention must be paid to the essential, non-reflexive characteristics of the curriculum which gives low status to the creative arts.

3. The principle that there are multiple ways of being in the world we call cognition. Cognition defines our ways of information processing or ways of reconstructing reality. It consists of the ways we come to be and interact in the world.

The Fanon Center paradigm, earlier in Chapter II, focused on epistemological profiles--values and beliefs, the way we know. Cognition focuses on the process of this knowing, i.e., the form of coding. In order to develop alternate pathways, it is first necessary to understand the multiple reality reconstructions in all children and second, the nature of the interactions that will allow for exploration and incorporation of all processes.

Three processes or cognitive modes appear to predominate (Royce, 1964):

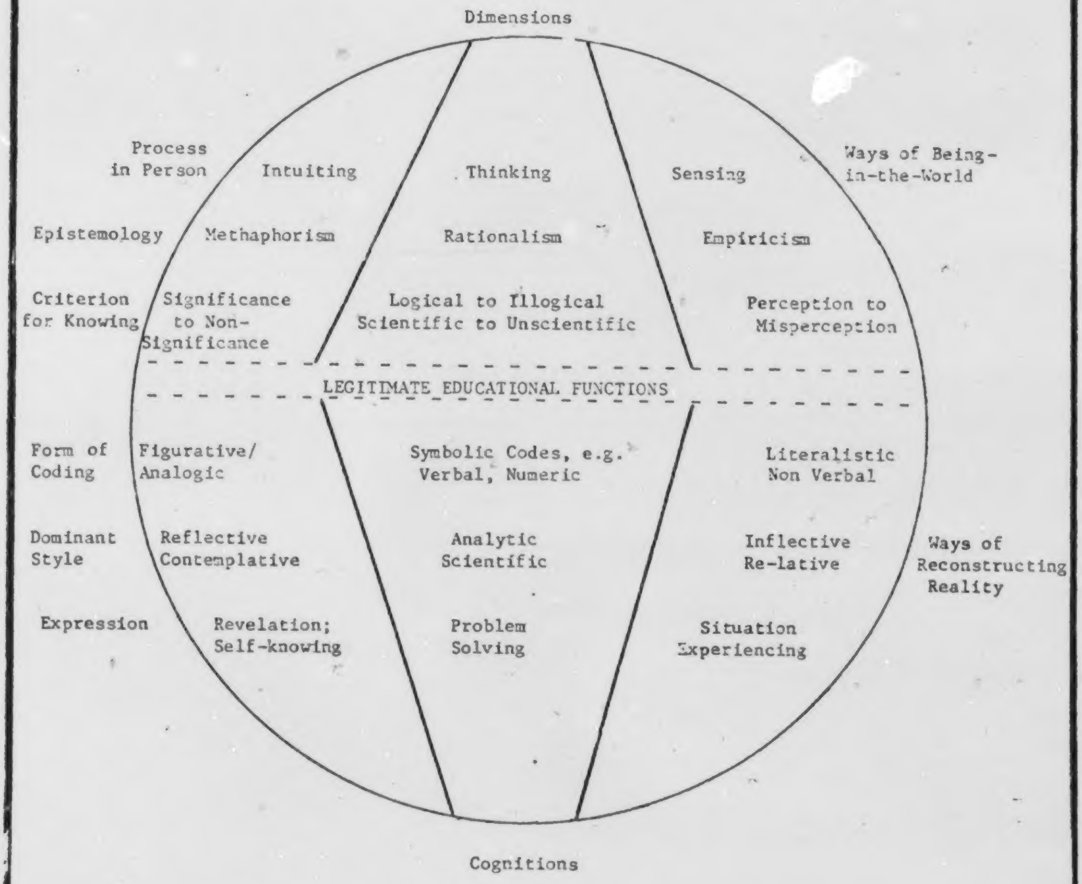
(a) Discovery through feeling and empathy. We do not feel pleasure or pain, but feel the rhythms, vibrations of others and relate to them. It is an imaginative-creative mode with overtones of affectivity and unconsciousness. Information is coded mainly by internal analogies or figurative schemes (Pascual-Leone, 1976). The dominant style is one of reflection or contemplation (Cohen, 1969) resulting in self-expression or revelation (Erny, 1968; Taylor, 1964; Westcott, 1961).

(b) Discovery through influence, on the presumption that the mind does not have to come into contact with nature in order to have knowledge of it. Information is coded in symbols (verbal and numeric) (Spradley, 1972). The dominant style is analytic thinking (Cohen, 1969), resulting in problem-solving (Royce & Rozeboom, 1972).

(c) Discovery through sensory contact with nature. We smell, hear, touch, taste. It is a sensate mode of reconstruction based on our sensory mechanisms. Information is coded by nerve impulses and electrical fields (literalistic) (Stodolsky, 1965). The dominant style is through inflection or fixed by the senses, resulting in a situational experience (Bartlett, 1951; Maier, 1945).

Figure 3.2 on page III-11 combines the dimensions of the Fanon Center paradigm with the cognitions. These are presented as

FIGURE 3.2


Dimensions
Process in Person
Intuiting
Thinking
Sensing
Ways of Being-in-the-World
Epistemology
Methaphorism
Rationalism
Empiricism
Criterion for Knowing
Significance to Non-Significance
Logical to Illogical
Scientific to Unscientific
Perception to Misperception
LEGITIMATE EDUCATIONAL FUNCTIONS
Form of Coding
Figurative/ Analogic
Symbolic Codes, e.g. Verbal, Numeric
Literalistic Non Verbal
Dominant Style
Reflective Contemplative
Analytic Scientific
Inflective Re-lative
Ways of Reconstructing Reality
Expression
Revelation; Self-knowing
Problem Solving
Situation Experiencing
Cognitions

THE PERSONAL PROCESS: WHAT EDUCATION OUGHT TO EXPLORE ideal connections between values and cognitions. The important message, however, is that we have polyvalent cognitions. This Figure allows us to develop profiles on the ways in which children organize knowledge and experiences.

Our pathway expands on the narrow conception of cognition as "thinking". We agree with Piaget that the process of cognitive development is a function of the individual experience and action upon the environment. This implies that cognition is multiple intuition, sensing as well as thinking. These cognitive modes are cognitive universals; all children possess them, although a case is being made for differing cognitive emphases (or entry points) based on culture of social class persuasions (Cole & Scribner, 1974; Spradley, 1972).

All functioning does have a sociocultural character. But the reasoning and thinking process, for example, of different peoples in different cultures, do not differ, just their values, beliefs, ways of classifying and cultural premises. There is the same concern for cause and effect; similarly, classifications or concepts may differ in terms of what object and phenomena are grouped together and what attributes are used for grouping, but all classifications are arrived at by the same processes of abstraction and generalization (Cole & Scribner, 1974).

We come to understand the world and recreate it through these cognitions singularly or in interaction. We participate in the world, benefit from experiences in the world, harmonize in the world via an exploration of the meanings that these multiple cognitions produce. We utilize all to construct and reconstruct our social reality. In this regard, we are more than mere thinking animals, although we may choose to rely exclusively on this mode.

Our practice, our relationships must preserve the meanings of those cognitions, perceptions and thoughts that we wish to explain. We must not dictate to the child, but study perception, thinking, learning, in the context of meaning; we must focus upon the interplay between psychological and social processes and the convergence between psychological and social realities.

4. The principle of child in living community is the final one to be addressed. While the three prior principles examined what can be considered personal constructs--consciousness, motivation, cognition--this principle looks more critically at the interactive dimensions of the child in the community. We focus, then, on a developmental reality, the product of the interaction between child and environment.

   Our pathways must pay attention to the multiple transactions between child and environment. Three of them are critical:

   (a) The transaction between child and others (social cognition) based on questions like, "What am I feeling vs. what is the other feeling or intending?" or "What am I like vs. what is the other like?" Selman (1973), in research looking at social cognition, suggests that prior to six years of age, the child is egocentric in the sense that he makes no distinction between his view of social situations and possible alternatives. He is aware of his own perspective and may know that others can hold a different perspective of him, but is unable to specify the distinctions. In a second stage, between approximately 6-10 years, the child is able to represent his intentions, feelings and thoughts with accuracy and also infer the same in others. He becomes able to understand that he, himself, and his inner thoughts, can be the object of another person's thinking. A new and third stage of role-taking occurs after age 10, that of mutual role-taking, i.e., that another person can take one's own perspective simultaneously with one's taking of the other's perspective. A fourth stage is generalized role-taking, for adolescents (see also Shantz, 1975). This has important implications for children in the school context coming from differing socialization patterns. Some, as a function of their early family life style, may, in fact, come to a situation with more social awareness. This, in fact, has been pointed to when researchers speak, for instance, about the strengths of black children.

(b) The transaction between child and coded information, e.g., books, numbers, etc., (thinking cognition). Piaget's (1968) formulations constitute an excellent base for the kind of changed relationships we strive for. Piaget's very methods of exploration in his search have highlighted our concerns. He looked at the interaction of humans in the environment and defined what is so well known now as his genetic-epistemological theory of intelligence. Piaget postulates two general principles of functioning which affect intelligence; organization and adaptation (assimilation and accommodation) (Ginsberg & Opper, 1969). The particular ways in which adaptation and organization take place depend on environment and learning history. Intellectual reactions are not inherited. Piaget describes the course of mental growth in terms of a series of stages which follow an invariable sequence. There are four major stages roughly related to chronological age: the first, sensory motor stage, extends from birth to the end of the second year; the second, the preoperational stage, from 2 years to 7 years; the third, the stage of concrete operations, extends from 7 to preadolescence; and the fourth stage, that of formal operations, follows.

While Piaget's theory appears to have merit for all children and certainly removes the limitations of other theories of intellectual growth, its important dimensions are not in its stages, but in its methods of arriving at stages.

(c) The transactions between a child and his perceptions (perceptual cognitions). The do not have a developmental theory as explicit as in the prior explained interactions. The interaction is influenced by the child's needs, motives, predispositions and past learnings (Alvant & Helson, 1973).

> Perception is determined by the child's motivational state, i.e., biological need, value, social stress at the moment, emotional tone of the stimulus or prior experience with conditions. Bruner & Postman (1049) have developed a three-step theory to explain how the child interacts with stimulus conditions. Their model is a three-step process of hypothesis-information-confirmation. In step one, the child receives and develops a hypothesis through a limited range of information; at step two, there is input of information from the environment via the receptors; at step three, there is a confirmation procedure. Confirmation results in a stable perceptual organization and failure of confirmation means continued search until confirmation is obtained. The strength of the preliminary information depends on frequency of past confirmation, motivation, absence of competing information and consensual validation.

Evaluation and assessment pathways must be also defined in the attempt to explore new ways of developing just and free human relationships. Throughout this design we have made reference to person-in-the-world and the interaction of person with the environment. Our evaluation design must also address these issues. Our methods must take into account behavior, person and environment (Hunt, 1975) and permit an interactive analysis of these components. Our procedures must view persons in a dynamic developmental fashion and allow for difference cultural influences (Bowman, 1975). Person-environment interaction must be a dialectical and creative action-oriented process in which the effect is two-way and in the interest of developing new social realities. They must attempt to allow the person and/or the collective to view present society as a historical reality susceptible to change.

Methods adhering to this formulation emphasize that human beings are best understood when conceived wholistically; as essentially striving to be at one with and in harmony with nature; as contemplating, in a personal way, the stream of collective events in which that person finds himself; as having the capacity to represent these events and to change them for the human betterment of the collective group.

More specifically, however, we must ask the question: Assessment for what? Myers (1976) has done a definitive analysis of the problems inherent in assessment paradigms in most existing school designs Table 3.3 on page III-18 is self-explanatory.

We suggest that our evaluation and assessment pathways should move for assessment: (1) to promote the change of the relationships to one of equality and respect, but beyond this; (2) to guide the development of free, creative children; and (3) to move educational community and society to freedom, work by everyone and exploitation by none.

Five themes must be central:

1. Assessment of child in the environment. This implies the assessment of the child, the environment (collective as well as material). Assessment of the child must be on developing psycho-epistemological profiles and discovering the way the child is in the world.
2. Assessment of interactions and relationships. This implies the assessment of the dialectic and the praxis, the continuity of movement, rhythms (the match and mismatch) and the thesis-antithesis resolution.

TABLE 3.1

	Assessment for Incompetence	Assessment for Competence
KEY QUESTIONS	-How and why is child different? -How should we interact with him to make him the same?	-What is the child and how does he relate in the world? -How should we interact with him to help his natural being to unfold?
FOCUS	-Intra-Individual; (Person)	Wholistic (Person; System)
MODEL	Comparison-Deficit	Interactive (Person ∩ World)
FACTORS	Abstract, Static	Fluid, Dynamic
PERSPECTIVES	Unidimensional	Multi-dimensional
MEASUREMENT PROCESS	Assumed-Inferential	Real-Associative
OUTCOME DECISION	-Low I.Q. -Short Attention Span -Hyperactivity/ Hyperkinesis -Limited Verbal, Numerical & Cognitive Skills -Special Treatment (EMR)	-Individual Cognitive and Communicative Style -Assets, Liabilities -Extrapersonal factors that enhance or impede functioning -Intrapersonal factors that enhance or impede functioning -Individualized ↔ Collective Interaction
OUTCOME IN CHILD	-Poor Self-Esteem -Alienation; Rejection -Incompetence -Poor Mental Health	-Identity based on sense of uniqueness and of commonality -Sense of Mastery, Power -Realistic Sense of Limits -Competence -Sound Mental Health

ASSESSMENT FOR WHAT?

From Myers (1976)
Fanon Center

3. Assessment of competence. This is the individual responsibility to develop skills of empathy, critical analysis and assessment. The child has to develop these skills in the course of interaction.

4. Assessment of educational community. The focus must be on openness of communication; degree of participation of all; sharing of power; nature, quality and impact of innovations in all subsystems (previously defined). This implies an examination of the degree to which an educational community becomes a community.

5. Assessment of social change and individual competence in bringing about social change. This is both short-term and long-term assessment; the short-term involves viewing change in the immediate environment of self and community within the period of formal education; the long-term involves looking at the impact students make on the larger society--as a follow up.

E. The Method of Proceeding

As adults, we only have to develop the will to change existing relationships in the education system. If we are unwilling to act, how, then, do we teach children to participate and create their own change? What methods can we begin to initiate to establish continuity between the classroom and the social environment, or change the relationships which produce the clash of values, expectations, and ways of being in the world? This section is an attempt to define that method.

The central educational practice of our design for restoring the rhythm and continuity of life cycles, of allowing the person to be engaged in the world, is the method of primary inclusion (King, 1976a). It is the process of actively engaging the learner in his learning. Learning depends on the interaction of the learner in the environment, an interaction that grows out of polyvalent motivations and utilizes multiple cognitions. It requires that children be continuously in the world and actively participating in it.

Primary inclusion principles are as follows:

First, primary inclusion insists on complete and mutual interaction, a dynamic process between learner and the environment which allows for the exploration of new language, new cognitions and meaning. The child creates his own learning.

Second, we begin with the child's meanings based on his culture and value orientations, as critical and essential to any new learning. Children must not continue to suffer a fear of betrayal of their own knowledge or the credibility of their world picture.

Third, it insists on an active interaction through dialogue, movement, not only to maintain conscious awareness, but as part of the struggle to reconstruct awareness in order to bring into the forefront of the child the consciousness of his situation. This enables the child to approach reality as historical and susceptible to change.

Fourth, in order to begin with true inclusion, we must understand how children from different subjective cultures (Triandis, 1972) begin with their unique ways of being in the world, i.e., what are their "entry points" and their present methods of participation. This requires the development of profiles on the multiple ways in which children construct reality.

Fifth, that the absence of primary inclusion implies one of five conditions on the inclusion--secondary inclusion, tertiary inclusion; on the exclusion dimension--primary exclusion, secondary exclusion and tertiary exclusion.

Secondary inclusion is one level of inclusion at an indirect stage. "It's the next best thing to being there" and participating. Primary exclusion is the experience of being there, but totally ignored and denied participation in terms of one's own values, meanings and activity. It is what Ralph Ellison calls being invisible. Secondary and tertiary participation are variations ot this.

> A preliminary study by King (1976) has demonstrated the impact of this method on excluded children. He worked with two groups of 48 children, 24 to a group from one school in a very poor community in Los Angeles. The children were all black males, between the ages of 8-11, and all diagnosed (or misdiagnosed) as educable mentally retarded and excluded from the regular classroom. He used the simple dimension of "children's questions" to define the extent to which the engagement or interaction process was taking place.
>
> He discovered that in formal school tasks, these children asked almost no questions and responded almost mechanically to given instructions with regard to class activity. King then went on to try to look at the relationships between question-asking and engagement. Three groups were created. Group one's questions were ignored. Group two was always given clear instructions on what to do and how to do it. Children's questions were not discouraged, but neither were the children encouraged to ask or explore questions. Children in the third group were encouraged to engage in questions when they seemed puzzled, to seek out clearer instructions on the activity and try some of their own ways. Time spent with each group was roughly the same. Within a short, four-week period, there were dramatic differences in motivation, enthusiasm, creativity, and mental attitude among children in the third group. They demonstrated a greater excitement about learning and wanting to learn and developed ideas other than those given by the teacher. This study continues, but more work in this area is vitally needed.

Related research done with infants clearly demonstrates that when the child interacts fully with the interpersonal environment, it leads to the development of a child strong in emotional attachment, motivation to attend to and learn from the mother and the mother to learn from the child (Bell, 1968; Rheingold, 1969). Learning is diminished when this possibility for

for mutual exchange is removed or replaced by authoritarian structures and procedures (Gardner, 1970; Kagan, 1971). Bronfenbrenner (1974) has also done work in this general area suggesting that child development programs are effective to the extent that the target of intervention is neither the child nor the environment, but the child-environment interaction systems. The work of Greenfield (1969) with African children also strongly supports this idea.

F. Summary

We presented in this chapter what we called a set of pathways to guide the development of an education community that would serve what children want to be and what society ought to become. Four central principles were outlined to satisfy education as a profoundly human enterprise.

1. the child in living community, i.e., as part of a total human intercourse of actions and ideas;
2. the child's way of being in the world as the first point of full acceptance and aprticipation;
3. the child's drive toward creative change, i.e., the child's autonomous motiviation search for meaning;
4. the child knows, i.e., the knowledge that each child brings to each situation or interaction.

In the next chapter (IV) we will sketch an educational community so as to examine the fruitfulness and utility of these pathways in meeting the objectives. The sketch is presented to highlight what is a living experiment now in progress in two communities. Necessarily, the next chapter is a more expansive exploration of what actually goes on, but the point is that other such designs are possible.

CHAPTER IV

SKETCH OF THE EDUCATIONAL COMMUNITY

A. Introduction

One must not misread the intention of this chapter from the title. We want to be clear or underline that we make no claim of knowing, by some predetermined rigid structure, what specifically the education community would look like in its ultimate dynamic social context. What we will define in this chapter are some parameters of the community that would demonstrate responsiveness to the principles and a hypothetical and a conceptual view of the classroom as it takes shape. Our first conception of community takes the panoramic or macro-systems view looking from the top down. This is done in section B. Our second conception of classrooms takes the cellular or micro-unit view looking from the bottom up. This is done in sections C and D. Whatever the view we engage in, we point repeatedly to the impact of principles on the social order of the learning situation.

We tried in Chapter III to generate a set of assumptions, principles and methods that would benefit all children based on the premise that schools are not just failing the underprivileged but also the privileged. In this chapter, Sketch of the Educational Community, we will focus on strategies for removing the "culture of silence" given the relationships which exist between child and environment in communities in which children are primarily poor and minority. This is deliberate. We are aware that we have not sufficiently addressed strategies for children of the privileged who are living under the "delusion" or feelings that they are leading a full life. Although this limitation in the present chapter must be fully explored by alternative strategies, we now wish to narrow the domain of our strategies for realization.

B. Community Operation

The educational community refers to five entities: the "formal" school system which includes the sites and interacting members who are the children, staff, and administrators; the informal school system which includes the opinion-makers, street persons and experts; the class and ethnic family units from which the students are drawn; the centers of higher learning from which staff are drawn; and the Board of Education.

We can look at the operation of the community through an examination of the roles and expectations of the various groupings -- Board of Education (A), formal education entity (B), informal education entity (C), parent community (D), training institutions (E) -- in relation to each other and in various combinations (A-B, B-C, C-D, D-E, A-E, A-D-E, etc.) Each relationship is as critical as any other and must respond to the principles outlined previously. Key to the operation, however, is the nature of the selection of the Board of Education, its representation and the nature of its power. The board is actually a local school governing body that is composed of elected representatives of the parents, students, community residents, staff and not more than X number of children ages 3-12 years.[1] It is primarily responsible to its constituencies and does not function in an advisory capacity. The role of this board is that of developing strategies of governance, allocating funds, facilitating the interaction of units in the development of curriculum, master teachers and adequate learning environments.

The key principle that affects its operation is that of "greater participation." The boards must develop methods that allow for the continued input of parents, teachers and other community educators in the decision-making process. It must expect only to fully serve the needs of the child and community. Its rights and privileges are community determined. Its obligation is to develop a free creative child who can participate in humanizing society.

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[1] Again, we do not suggest a number because this is an issue for resolution. The research literature shows, however, that schools not exceeding 500 children and teacher-to-child ration of 1:5-20 allow for better management, interaction and greater gains in educational goals (Rand Study).

The formal educational entity consisting of superintendents, principals and staff has the role of facilitating the child's continuous construction and reconstruction of the world; of creating environments for the development of consciousness, critical analysis and compassion; of helping the child to learn what is worth caring for. This entity shares the role equally with parents, of facilitating realistic views of the world. The formal educational order emerges as a result of mutual interaction between children, faculty, parents and administration. This requires a formal structure and organization to insure that learning experiences are continuously inter-related with life situations.

Built into the organizational arrangement of the formal school system is the issue of selection, competence and evaluation of administration and faculty. Again, there is full participation of all units, particularly parents, in the definition of the process for selection and evaluation. This is based on the values of the community and its definition of competence. Administrators and faculty competently performing their responsibilities are given financial as well as verbal incentive. Evaluation is not a board function, it is a school function, although appeals could be made to the board.

The school system in interaction with all other systems is responsible for formal curriculum and instruction. A deliberate effort is made to have children and parents, in particular, share in the development. Classroom structure and methods of instruction emerge as a result of returning to the child and parents the rights of educational self-determination. Exploration by the child of his own identity and environment will generate a variety of instructional strategies which find their justification in the child's resolution to investigate.

Teaching strategies are no longer treated as processes based on the preference or training of the faculty. Rather, staff begin with the culture of the child as a point of departure for the total and disciplined exploration of the world. The teacher's contract with parents is close and informal. The teacher has no authority to pass or fail, only to define levels of competence. The authority to evaluate for guidance is a joint function. Administrators and staff are expected to serve as equals in the development fo children.

The informal system is the subculture of the society which informs by its music, language, dress code, values and life styles. It is the artist, craftsman, preacher; it is the mass media and grapevine. Persons that are apart of the informal system can either cement the community's cohesiveness or undermine its intention by the information they dessiminate and image they project. For more effective functioning the educational community must utilize those models and spokesmen, "experts," from the community who can supplement learning experiences with resourceful knowledge and positive images. The recognition that this is a part of the education community and the definition of methods to allow for the continuous interaction of this entity within the community is central to the organization of educational stragegies for the child. This is particularly true in communities of unique or subjective cultures where informal networks play a larger role in the lives of persons.

The role of parents in this community is not a unique one. They are given a chance to play the role of being continuously engaged with their children and with others working with them (Freire, 1970). Parents' rights, in this regard, are fully restored by the deliberate action of the education community. Parents are involved in every sphere of activity. No decisions can be made without their total involvement, participation and knowledge. They are re-educated for this role through workshops, formal study and direct action with students.

Finally, the institutions from which faculty are drawn remain as the last community unit. These institutions play a role in developing teachers who have the capacity to respect the child and who will allow him the possibility to make basic value choices essential to a reflective view of reality. They are obligated to provide the community with adequately prepared persons. Again, the educational community has no direct control over these formal or the informal institutions. The educational community has a mechanism, therefore, which insists on an apprenticeship in the community and parent participation in the certification process.

C. The Formal Learning Situation - Hypothetical

1. Home Base 37: A Community Generated Pedagogy

> This section will demonstrate what one classroom might look like given the methodological and pedagogical reformulations discussed earlier.

Twenty six (26) children ages 8-12 gather every morning during the week at home base 37, a room in the old 51st Street Public School which is now run by the community. The children come from various backgrounds. All are voluntarily enrolled. The school tries to maintain at least 60% of the places for the immediate community. By interacting with children from different communities, students have a chance to learn the relationships and interdependence among these communities and their own.

The children greet their three facilitators, Mrs. Lewis, supervisor and master teacher with 25 years experience, her second year apprentice, Miss Vargas, and an aide, Mr. Jones, a 62 year old retired factory worker. They were all selected by a community process which involved interaction with the children with whom they planned to work and interviews with both community teams and a community professional review group. Each group made significant selection input.

Although the facilitators are instructors, the children have a variety of other instructors as well.

Within the learning situation, there is deliberate emphasis on peer group tutoring and cross-aged instruction. Junior high and high school and college students come on special programs and from time to time these students act as big brothers or sisters to the younger children on visits to special places. For example, when Calvin K. from home base 37 wanted to go to see his favorite football team, one of the college students arranged to take him to a game.

The facilitators spend a great deal of time meeting with various community instructors who have been selected from parents and other community environments. One facilitator, Miss Vargas, is responsible for integrating the scheduling with the assistance of a class committee. Together they plan for the weeks ahead. The master teacher, as part of her preparation, checks every situation and prepares the community instructor for the visit. She is supported in this role by a committee of parents. Issues like the transportation, safety and protection of students are cleared with parents and administration committees. This works smoothly because parents know from their deliberate preparation and their continued participation that this is now their school. Parents are, in fact, assigned the task of developing community resource files, i.e., a list of persons, homes, places to work within the community. Together with students, they select projects where children can be actively involved in doing something, in changing the community Projects are discussed with the facilitators in meetings chaired by the master teacher.

Students from home base 37 spend on the average about 40% of their time away from home base during the term. Children from the younger age groupings within the school spend about 20% and from the older group about 60%. Scheduling plans vary within guidelines set by the parents, faculty, children, and school board.

A principal objective of all learning experiences is the development of the critical cognitions, thinking, sensing and feeling. Children work in a variety of small group settings (huddles) designed to foster this development through use of a specific aspect of the cognitions as an entry point. The "communication" huddle focuses on a variety of modes used among other things for the expression of feeling, i.e., reading, writing, language, speech, acting, etc. The "number" huddle serves as an entry point to the analytic dimension focusing on mathematics, computation and the economics of daily life -- buying, selling, savings, measuring, etc. The "perceptual" huddle focuses on sensory training and includes physical education and music. The huddles do not represent general subject area groupings. Experiences within these groups are not limited to specific subjects but to skills which enhance the development of all cognitive modes, but emphasize, at that point in time, a particular cognitive mode.

Groups usually do not exceed five or six students and one facilitator. They are heterogeneous and rotate membership with area of focus. Special attempts are made to structure them so that students with a variety of competencies work together. In this way the greatest interaction and learning is facilitated. In these settings, children are encouraged towards excellence and mastery of interpersonal, analytic and perceptual skills.

Different pedagogical techniques are used within the huddles. In some cases, sequenced curricular programs are determined useful, while in other instances, the problem solving approach with its emphasis on the process of free exploration, self-pacing and self-discovery is employed.

Reading, for instance, is handled by a language experience method which moves from speech to print. The child's own oral language that he brings from home is used as the basic ingredient in the method. By using his own vocabulary, the child dictates stories which are relevant to his life. As he dictates stories, someone else writes them down for him. Then he acts them out alone or with other children; he learns to read his own stories; he begins to write them rather than dictate them. The same principle is followed for collective class stories. Each child tells a part of a story. The idea of the group is free expression, multimedia, multisensory communication.

Other activity groups are generally organized around interest or are randomly chosen for games and interaction with the rest of the community education system. Sports are emphasized as the method to develop community and team spirit, physical well being and just good fun. The children play a team game each day, which is devised as a variation of other games.

A general curriculum guides home base 37. It is a dynamic one defined by process and not marked by grade expectations. It emphasizes development of effective communication, skills for engagement and participation, skills of management and social responsibility, skills for creative and productive activity and skills of compassion and empathy. Each area is spelled out in terms of a range of behaviors, attitudes and expectations, and competency levels. Within these broad parameters, teachers working with parents and children develop the specific content and direction. Bi-monthly planning groups of children, teachers and parents review the general direction and assess the impact of programs.

Use of textbooks and prepacked materials is limited. Students and staff rely more on information that the children collect themselves, material with personal and social meaning for them. The library section of the home base is filled with child made books including stories about themselves, their problems, families, communities, etc.

In addition to allowing for greater generation of curriculum from the child himself, it is necessary to develop mechanisms for children to evaluate the effectiveness of the particular learning and teaching strategies which are being used. The bi-monthly planning sessions of the hypothetical class partially address this need.

The exploration of real concepts and issues of concern for the child is further enhanced through the exploration of all three value orientations and critical cognitions. They feel and see and think; they build and create and devise. They laugh, smile, cry; they are free to explore their world, to construct it, to reconstruct it; to generate new meanings and to see their condition as a historical reality susceptible to change. Adults continually give the children the message and feeling that they are okay. They matter. They are important.

2. Covised Education: A Teacher Instituted Pedagogy

While home base 37 represents one approach to emancipatory education, Covised Education, a teaching and learning process developed by Dr. Anthony J. Mensah at the University of Wisconsin, Milwaukee, suggests another pedagogical strategy for engaging the child and employing his values, culture and cognitions in the learning process.

The covised educational process is designed to generate learning through peer interaction in the classroom. Its goals are individual mastery, better

better social relations both in and out of the classroom and student control of academic progress. A belief that human interaction is the basis for both knowledge and self-knowledge is at the core of the program.

The pedagogical technique involves three separate and distinct educational stages: cooperative learning, survival learning and self-education.

The first stage represents community or primary group learning. The teacher lets students fall into groups of their own choice. They sit at "home bases" with friends who may be of the same socioeconomic, racial, sex, or interest grouping. They are responsible for completing an assignment prepared by the teacher. This activity is completed among friends. They may work on their own, or help each other; however, each student is responsible for all the members in the group. At the end of the time, the whole group will be held accountable for each member's progress. During this stage of learning, the teacher acts primarily as a coordinator and secondarily as a group motivator.

The second stage, survival learning, begins when the initial lesson has been completed and students are reshuffled and placed in groups with students other than those from their home bases. Here students discuss their assignments. Findings are challenged, must be defended and, in some cases, revised during this process. This stage can occur once, twice, or as many times as there are possibilities for new group formations. As the students go through this stage, they experience both different learning and personal styles. As a result of this activity, students have hopefully gained new insights regarding the subject matter and broader understanding of students with whom they were initially unfamiliar.

In the final stage of self-education, the student, equipped with the perceptions and insights gained during the previous stages of social learning, is left to pursue his inquiries on his own. At this stage the teacher may first attempt to unify ideas or experiences to more completely present the subject matter. Each student is then free to determine what he will learn, under what conditions and through which processes it will be learned, and finally, what measure of success is intended. At this level, the student may work alone or in conjunction with others. He may employ textbooks, prepackaged curriculum, community visits or whatever he feels will inform his learning.

D. The Formal Learning Setting - Conceptual Strategies

The intent of the prior section was to present a picture of the micro-learning unit in two classroom communities.

The objective of this section is to clearly delineate, at a conceptual level, the strategies that promoted our emphasis on emancipatory education for children and community. Such strategies will be examined in the context of four education system parameters which determine the direction, role and expectations, propensities and dispositions of the participants. These strategies are organization of teaching and learning, curriculum development, learning experiences and situations, and structural organization.

1. Organization of Teaching and Learning

Our principal concern in the development of teaching and learning strategies is the creation of more equitable, more humane and more inclusive relationships. This is accomplished by three major alternations aimed at equalizing human relationships in schools, making the child a central participant in his learning and including the child and his family in the process of educational decision making. In addition to these we will focus on general instructional strategies.

Equalizing Human Relationships:

New strategies for interaction between adults and children and among children themselves, represent the first step in the equalizing of school relationships.

If humane relationships are to be established, it becomes imperative that the adults who work with children reflect:

a. Respect for children as total human beings participating in and shaping the/their world. Such respect demands that the child be taken seriously, that his concerns, strivings, meanings, thoughts and feelings be given credibility and treated with dignity.

   This has particular implication for the nature of the communication between adults and children. Communication involves not only the transfer of information, but also the imposition of relationships (Bateson, 1972). Adults must be concerned about the nature of the relationships they transmit (McDermott, 1965). By censoring, correcting and interrupting children, they state without words that it is they who have the power. It is they who are in control. Adults can and must prevent the wrong messages of relationship from being communicated by accepting that the child's language, meaning and mode of expression are central to all communication. Teachers and other adults with whom the children interact must learn to accept the child's language without imposing arbitrary standards of usage which frustrate the free flow of expression.

b. Elevation of the child to the level of human peership, e.g., recognition that the child's meanings are central to him and cannot be altered merely because someone with more and or different experience has created a different set of meanings. Adults must engage the child not merely to have him develop the same conclusions and points of view which they themselves hold, but to foster an atmosphere and interchange which helps the child generate his own perspective. Children are not objects existing apart from the world. They are in and creators of a world, a cultural, personal world of their own. It is absolutely necessary to share and listen to the theories children themselves use to organize phenomena in their daily lives; to discover with the child the "methods" he uses to construct social reality in his everyday life, and finally, to help him, through the creation of new meaning, to be continuously aware and active in the world.

c. An understanding that the child's acts have meaning for him in both a cultural and a personal context. Adults must be familiar with both the personal and social cultures of the child. This necessitates not merely an understanding of the artifacts and history of the child's ethnic group, but more fundamentally, a knowledge and appreciation of the methods of thinking, feeling and sensing employed by that group, i.e., how members of the child's cultural group come to give meaning and significance to the world. Full comprehension of the child's behavior and meaning is also dependent upon a knowledge of the child's personal history, his motivations, cognitions and biological rhythms. The challenge to the teacher is to understand the meaning that the child's act has for him; to grasp the child's point of view.

The child's relations with other children must also foster equality, inclusion and freedom. Children must respect the meaning, values and language which their peers employ, and in addition, they must:

(a) guard against the horizontal sorting and labeling(Galtung, 1975) which creates exclusionary, devisive relationships among students:

(b) come to recognize that freedom cannot exist without respect and justice. The child must guarantee and protect his own freedom as well as the freedom of others. He cannot engage in activities which dimish another person's freedom.

Making the Child a Central Participant:

The process of making the child a central participant in his own learning is the second aspect in the development of humane, equitable relationships in schools. This process is achieved by making the child the primary actor in his own learning, the primary determiner of his own learning and the primary regulator of his behavior.

Adults who work with children can encourage the child's active participation his own learning by:

a. Stimulating the child's inquiry through the creation of environments: a psychic enviroment which places high value on self and peer initiated inquiry and foster the the taking of imaginitive leaps; a physical environment which brings visible, unexpected forms of provocation which the child might not independently discover (Kozol, 1972).

b. Stimulating the asking of critical questions (Boggs, 1974).

c. Encouraging children to conduct their own explorations alone or in conjunction with others. Direct instruction should remain at a minimum and children should be encouraged to test their own thoughts and hunches.

d. Discouraging the passive receipt of answers from those who are perceived to have them and the notion that only adults know things. (Boggs,1974).

e. Encouraging the employment of other children as vital resources.

f. Continually assessing through observation and discussion with the child how he is organizing phenomena, and providing continued opportunities for the exploration of other points of view.

Increased self-determination for the child in the learning process further extends the degree to which he participates in the selection of his own learning experiences. The child should be fully involved in the determination of what he shall learn, how he shall learn it and how the learning will be demonstrated. With increased maturity, the degree to which the child participates in these decisions should be expanded.

The process of enforcing rules without involving those who must live under them contributes to an oppressive environment which stifles learning. The child should be given the opportunity to become increasingly responsible for the regulation of his behavior. Mechanisms for the collective development of behavior standards by students and staff should be established. The child, as a result of his participation in classroom collective governance, develops a sense of collective responsibility.

Inclusion of the Child and his Family in Decision Making:

Exclusionary relationships in the schools are further diminished by the inclusion of the child and his family in the process of educational decision-making. The role of parents, as the child's primary socializing agents suggests that their participation in the child's educational experience should be secondary only to the participation of the child himself.

A general principle manifests itself here, namely, school and classroom organization should never be imposed on students, parents, or staff, but should emerge as the result of mutual interaction between children, parents, faculty and administration with each constituency's concern being fully heard and considered. There should be institutionalized processes which teachers employ based solely on perference or training. They must be selected in light of the needs of the learner, presented and discussed with both the child and his parents.

2. Structural Organization

We are concerned here with the formal arrangements and processes which are operative within the classroom. School power relations will be considered in the governance section of the next chapter. In this discussion, we will focus on the selection of staff and the organization of the classroom.

Throughout our discussion we have stressed the importance of full participation and self-determination. The development of structural arrangements under which children will operate and the selection of staff to work with the children must also be characterized by these processes.

Selection of Staff:

In addition to participation of the school administrator and the school governing body, provision should be made for input from both parents and children before an employee (teacher, aide or other staff) is hired. Criteria for selection should be developed by the governing bodies with input from adminstration, parents and students, and should include, in addition to those qualities noted in the discussion of educational strategies, such qualifications as:

a. Understanding of the community, its history and the dynamic tensions under which it operates.

b. Ability to work with parents, children and other community residents in a spirit of sharing, learning and openness.

c. A belief in themselves as creators of meaning with the ability to transform the world.

Classroom Organization:

Non-graded, peer and cross-age teaching, as well as other innovaations which foster humane, equitable person-to-person interaction, may be selected as learning strategies provided they are selected through mutual interaction of the parents, staff and students who are involved. While a variety of pedagogical approaches can be employed, the criteria for their utility should be the degree to which they satisfy the social and personal needs of the child for self-confidence and self-reliance, the degree to which they foster his active participation, and finally, the degree to which they allow the pupil to work critically and capably with the material (Hake, 1974).

Classroom arrangements should also provide an opportunity for children to experience participation and decision-making from a variety of vantage points. By structuring educational settings which are child-directed, group-directed and other person-directed, this need can be meet. In child-directed settings, the child has freedom of choice and movement. All demands are essentially self-defined. The child is necessarily limited by the range of activities and duration. In group-directed learning experiences decisions are continuously made by mutual interaction among group members. Children learn how to work together, to arrive at group decisions and to interact as a collective group with the teacher and/or other groups. They learn to handle inter-and intra-group conflict. In In educational settings which are other person-directed activities are directed by a leader. The most likely leaders in child development situations will be teachers or parents. The child learns to be a follower.

Much of the teacher and group-directed activity will occur in settings of large or small groups. The criteria for placement in such groups should not be skill level. The groups should be heterogeneously mixed. Children should be encourage to work together with students who have a variety of skills and skill levels. In addition, groups should be formed after children have had considerable input. They should be flexible with the option for membership to be altered whenever necessary.

3. Curriculum

A cardinal stipulation throughout the discussions of the pedagogical features of this design is that of shared decision-making between child, parents, teachers and staff. This principle is of central importance for the development of curriculum. Educational processes and contents must be determined by mutual interaction between the parents, students and staff who are affected by the selections.

Development of curriculum through this type of mutual interaction suggests that the curriculum will be both relevant and responsive to the community being served. It no longer becomes necessary to artificially restructure the curriculum with these goals in mind. These qualities have been guaranteed ipso facto by the total participation of the community (Modlinski, 1970).

Mutual interaction in the development of the curriculum does not guarantee, however, that the curriculum chosen will make provision for other features of major importance to our design, namely, the child as central participant in his learning through active engagement in the world.

The following are curricular guidelines which provide for this active engagement:

a. An interdisciplinary approach: Rather than having the child adjust to a preplanned curriculum of finally structured disciplines, it is recommended that the child be free to use the disciplines as tools for exploring, understanding and changing reality when it seems appropriate.

   The child is consistently creating his own reality and meaning, therefore, the world as previously interpreted cannot be forced upon him; he must be given the opportunity to define the structure of his own inquiry.

   The interdisciplinary approach allows the child to conduct his explorations in a holistic rather than a fractured manner. He is able to see the coherence of different orientations to reality, to develop cognitive flexibility for seeing phenomena and expressing them with different symbolic systems (Hake, 1974).

b. Flexible, open, scheduling: Classroom scheduling should consist of flexible open-ended periods where the child, assisted by the teacher, may bring a series of subject matters together in an attempt to answer a question or solve a problem.

c. An action-oriented curriculum which stresses inquiry and problem solving: The curriculum is an outgrowth of the interaction between political, social, cultural, emotional and biological reality in which the child exists and his own attempt to bring meaning to this reality. Therefore, the core of curriculum content should be concrete problems and concerns generated by the students. Learners should be encouraged to come up with actual solutions for the issues under investigation. No subject matter should be considered taboo, and every issue and problem should be open to discussion, analysis and criticism. (Gras, 1971).

d. Exploration of all critical cognitions: Opportunity for exploration of all critical cognitions is another curriculum feature. Emphasis should be placed equally on feeling, sensing and thinking as methods of coming to know and eventually to act upon the world. Ample opportunities must be provided to experience and practice different ways of thinking, behaving and feeling in a variety of situations.

4. Learning Experiences and Learning Situations

Learning experiences represent those processes and experiences which will hopefully result in the acquisition of skills and qualifications necessary for the child to realize the objectives outlined in Chapter I. Learning situations are strategies of interaction which bring about the desired learning experiences. The structuring of learning experiences involves a two-tiered approach. First, the child must be given active experiences in the real world. Second, these experiences must be structured to develop the capacities of critical thinking, reflection, critical awareness and creativity.

The learner can only be fully enlivened when has need for active participation is met by attempts to solve real social, emotional and physical problems experienced by actual people in real environments. The child's learning experiences are expanded to include more than interaction with books, games, machines and teachers. The child participates fully in the life of the community problems. The experiences the child encounters are concrete and real rather than abstract and mystical.

As a result, it becomes difficult to assess the child's learning with paper and pencil tests. Examinations as we currently know them must be down-graded and replaced by strategies of assesment which allow the assessor to view the child in the world actively participating in and altering his environment.

It is not, however, enough for the child simply to be in the world. The experiences he has must be organized and structured in order to promote his ability to maximize his critical awareness. The teacher's primary role is to assist the child in the analysis and structuring of experiential sequences in order that these skills can be carefully nurtured. The use of problem-solving experiences enhances these skills by allowing students to move from a practical situation to a theoretical understanding and analysis of the situation, back to practical resolution through action. Such an approach, coupled with analysis of the problem-solving process, itself heightens the learner's awareness of the world and of himself as a creative force in that world.

The most fundamental design feature in the area of learning situations is the shift in the importance of the community vis-a-vis the school building. The most effective way to provide the learning experiences outlined above is to reunite learning with real life functions, to make the community, not the school, the major educational setting.

F. Summary

The conceptual framework for a strategy for emancipatory education suggests a series of new pedagogical approaches.

Teaching and learning strategies have as their major purpose the destruction of hierarchical authoritarian processes of interaction, greater participation of the child in the learning process and greater inclusion of the child and his family in educational decision-making.

Classroom structures are flexible and provide opportunities for students to experience a considerable amount of interaction with their classmates, with older students and with adults other than the teacher. Students experience various aspects of participation where they may act as leaders, followers, or as participants.

Curricular strategies are primarily interdisciplinary and stress an open, flexible, problem-solving approach where the child is actively involved in solving actual dilemmas which he faces in his daily life. The central feature of any curricular design is that they have been developed through a process of mutual interaction involving all segments of the educational community.

Learning experiences must foster both the active engagement of the child and the growth of his capacities as a critical thinker capable of creatively transforming his world. The experiences will occur primarily in learning situations within the actual community and will not be confined to the boundaries of traditional classrooms.

CHAPTER V

LEGITIMATION

A. Introduction

We have discussed, in prior chapters, the objectives for children, the paradigm for an alternative design and the limitations of existing models, procedures for alternative pathways and a picture of what these procedures would generate in an educational community. This chapter addresses legitimation, adopting the policies and practices which will guide an emancipatory strategy. For policies determine what parameters can be used to identify and solve problems.

We have selected the critical issues that would have the greatest impact on adopting policies, or the legitimation process. These include governance, development, renewal, credentialling and law.

B. Governance

1. Reformulations and Implications

A pattern of governance for an emancipatory educational system would provide for semiautonomous local schools, each with its own board empowered to make decisions regarding the development of educational policy, budget and personnel. The governing board would consist of an elected committee representing all constituencies in the educational setting, children, parents, staff and community residents.

Their specific responsibilities would involve (a) the development of educational policy, goals and objectives; (b) the selection pf personnel including the development of standards, hiring and evaluation; and (c) budget allocation, the allocation of funds based on "X" revenue, a figure determined by the state and county agencies.

The development of local autonomy has definite implications for local education authorities as they are currently empowered. The district school board, which sets educational policy for large, highly diverse communities, would be diminished and replaced by a loosely federated board consisting of representatives from the local institutions. Its function would be the setting of policy (in most cases procedural) in those areas where institutions feel their cooperative efforts are more effective. In addition, a federation staff would provide those services which assist the schools in the enactment of their selected policies. Included would be (a) technical assistance, e.g.,staff development, maintenance of data banks, etc.; (b) business services, e.g., payroll, accounting, purchasing, etc; (c) fiscal administration, e.g., receiving and disbursing revenue from various educational funding sources. The determination of the allocations of such funding, however, remains with the local school governing body.

2. Special Considerations

The role of the child on the local governing board deserves special attention, given the long history of their exclusion from the process of educational decision and policy-making. The role of the child on the board must be taken seriously.

Their input must carry equal status with other opinions and must not be relegated to "student opinion" or "advisory" status. The students elected are full participating members of the board. Information from alternative schools throughout the country and particularly from the Nairobi schools in East Palo Alto, California, suggests that children can and do participate fully in the deliberations of governing boards and bring to them, through their interaction with other board members, unique points of view.

The perfunctory manner in which parents have been included in educational decision-making suggests the necessity of also focusing on the quality of their participation. Parents, who in the past decade have been given advisory status, must engage fully in decision-making regarding all aspects of school governance. Participation must be opened for all, not merely for parents and community residents who share the values and meanings of those who currently control the process of educational decision-making. The role of the professional educator is not devalued by this action. Rather, the role and values of parents are given significant requisite to their primary responsibility in the child's socialization.

Special attention must also be given to those practices and public enactments which limit the possibility of our recommended policy, the empowerment of semiautonomous local school governing board, from being realized.

a. Current state codes require alteration to provide for greater decision-making policy formulation and budget allocation at a local school level. New legislation is required.

Recent developments in the area of collective bargaining for teachers present potential difficulties. In most instances, collective bargaining is viewed as a push for more centralized educational decision-making and as an attempt by teachers to obtain greater control from administrators in the area of educational and personnel policy. In reality, parents and teachers share at least one goal--the democratization of educational decision-making. However, teachers groups and parent groups both appear reluctant to share power with each other. While there are very real complexities regarding the resolution of this issue, we believe our principle of the institutionalization of shared power between administrators, parents, teachers and most of all, children, is the key.

3. Authority and Power Relations in the Classroom

The policy set by the local governing body forms a guideline for classroom policy and operation. Although provision should be made for input from parents and local residents, actual strategies for the execution of school policies within the classroom are the responsibility of those most completely affected by the life in the environment, students, teachers, parent volunteers and aides. It is they, together, who evaluate and create curriculum, determine schedules, prepare environments, etc.

The role of the teacher as creator of behavioral and academic standards as the determiner of curriculum,scheduling and teaching strategy, is altered to provide for a more inclusive relationship where students, in conjunction with the adults in the classroom, determine the behavioral policy by which the class will be governed and operationalize the education policies set by the board.

Although each child is largely responsible for the development of his own educational program, the child's participation in governance involves significantly more than the selection of what activity he will pursue at any particular instance during the school day. The children must have a vehicle for participating fully in decisions regarding what should be taught, who should teach, and how well it has been taught.

A major issue here becomes the inclusion of all children in the decision-making process, not merely those children who are "bright," "well dressed," "well behaved," etc. Historically, some children, because of favored status, have enjoyed considerable autonomy in the classroom situation. Such freedom and inclusion must now be facilitated for all children, particularly those of lower socioeconomic or minority status.

C. Development, Renewal, Credentialling

As in the area of educational governance, the design features for an emancipatory strategy also necessitate reformulations and innovations in the areas of development, renewal and credentialling. Development encompasses the variety of preparation and training experiences designed for anyone who has intentions of working in the educational system. It should not be confined to those individuals working directly with children. Anyone participating in the education process has need of development.

Renewal encompasses those experiences which are assigned for the continued development and upgrading of individuals who are currently involved at any level of the educational process, but particularly those who work directly with children. Credentialling refers to that process by which adults, who wish to supervise children in formal educational settings, are assessed and chosen for such activity.

1. Development and Renewal

We believe that the effective enactment of the central features of our design necessitates development and renewal at all levels of the educational process. Although the present discussion will focus primarily on the development and renewal of staff who work directly with children, consideration will also be given to areas of equally critical importance, the development and renewal of skills for children, parents and board members.

All participants in the educational process, regardless of role function, have need for the following skills:

a. the ability to work in relationships of shared and equal power;

b. the ability to accept, facilitate and participate in democratic decision making;

c. the ability to accept and facilitate the capacity of the child as a central participant in and determiner of his learning; and

d. the ability to communicate with individuals and groups who have values, meanings, languages, and modes of expression which are different from their own.

These four skills form the core objectives for all programs of development and renewal.

Parents and Children: These experiences should be designed to equip both children and their parents with those skills which will facilitate their participation in the educational process, particularly in the area of educational decision-making.

Development should be aimed at removing the culture of silence, at helping children and parents to become effective self-confident participants in the educational process. While there are specific types of technical assistance which may result in increased self-confidence, e.g., information on curriculum, evaluation and group process skills (Wray, 1976), we feel that it is only through the process of coming to terms with the responsibilities of educational decision-making that parents and children will become effective, self-confident decision-makers. We do not presume that they can be prepared before the fact. Although some information can be given prior to participation, we believe it is in the context of involvement, of struggling to make one's views known and understood,that development for decision-making takes place. In addition, one of the major consequences of reflection on the quality of one's participation is the delineation of those areas in which greater clarification and development are necessary.

In-service and Pre-Service Staff: We include under the above label all adults paid by the school who are directly responsible for the supervision of youngsters. Everyone who works with the child, whether teacher, specialist, or aide, is responsible for helping the child develop his potentialities and for allowing him the freedom to become himself. All are responsible for the engagement of the child in dynamic praxis with his environment, and for interaction with the child in non-oppressive and humane relationships. Consequently, we believe that all adults working with children, regardless of their function, should experience program which have as major objectives the development of individuals;

a. With faith in what human beings can become, with a driving eithical imperative which requires them to accept responsibility for helping students to achieve everything that is possible and to alter their life conditions, and with the finest technical preparation for carrying out these obligations (Wynn, 1974);

b. Who are able to translate their sensitivity to a variety of cultures into effective strategies for teaching and learning;

c. Who are free as possible from bias and open to continual self-examination (Hillard, 1976);

d. Who honor and respect cultural alternatives such as language, beliefs, values, and behaviors (Hillard, 1974); and

e. Who are able to share power and interact humanely with those who hold value and perspectives dissimilar to own.

In addition to the above objectives, programs for staff renewal must focus specifically on helping currently employed staff to eliminate inequitable relationship within schools and classrooms and to more fully include the students, their parents, their culture and cognitions in the life of the class.

We firmly believe that effective strategies for the development and renewal of educational staff will emerge through mut[illegible] interaction between those who will be served (parents, community and children), those who will serve (pre and in-service staff) and those who are currently empowered to train (university and district staff). However, in keeping with our design features, several guidelines emerge:

a. Staff training should involve the same processes which prospective staff will later be expected to use with the children. Thus, development programs must allow for primary inclusion of the prospective staff member, greater responsibility for the determination of the educational program.

b. Access to development programs should be expanded and programs should incorporate a multicultural perspective. Historically, those candidates who are members of non-mainstream culture have found access to teacher training difficult. In other cases, once students have been admitted they have found their own concerns, values and meanings excluded. If teachers are in fact being trained to work in a multicultural settings, their own training must involve a multicultural approach.

c. Development programs must be generated as a result of cooperative exchange between the prospective staff member, students, parents, district and university personnel. University teacher educators must begin to share the control of teacher training with other constituents in the educational tystem.

d. Development programs should be community, rather than university based.

These guidelines should result in a developmental component which would be cooperatively generated, interdisciplinary and field (community) based. Learning experiences would include:

-an exploration of the dynamics of race, class and culture in the teaching-learning process;

-in depth experience working and living with individuals from other cultures;

-socio-anthropological perspectives with special emphasis on language, communication and culture;

-an analysis of educational innovation and creativity;

-teaching-learning strategies;

-curricular issues; and

-an exploration of the history and current situations of the various cultural and ethnic groups found within the United States.

The learning situations would include:

-Apprenticeships with master teacher, i.e., teachers who are identified by students, staff and parents as excellent teachers. These apprenticeships would involve at least one year sharing the learning environment with the master teacher under the supervision of the master teacher.

-Clinical settings with multicultural student populations. No teacher would be trained in a unicultural setting. Those schools chosen for teacher development would include several ethnic groups.

-Teaching-learning effectiveness centers designed for in-service staff. Such centers located in the community would provide for renewal and upgrading of professional competencies.

Board members: The board, being constituted from among the various elements in the educational community, will have its foremost development need effective communication and respect for varying social realities. While these skills can be facilitated through various training techniques, we feel they are enhanced most greatly as the board members struggle to carry out their responsibilities.

Technical assistance is also an area of critical importance. Understanding of fiscal management, recent educational developments, as well as other items determined by the board itself, can be fostered through the use of seminars and other training experiences provided by both the state, the federation level and the community itself. In addition, state and national organizations of school board members are a potential source for continued development.

Special Considerations: The realization of the above alterations depends particularly on a new set of arrangements between a state board of education, local boards of education and university teacher education programs.

a. State licensing guidelines which specify academic programs for pre-service teachers greatly limit the role of a prospective staff member can play in the development of his own program.

b. Control of teacher education programs by state and university authorities places local communities and school districts in a dependency relationship, and excludes their participation in the development process (Freeman, 1975).

2. Credentialling

The process by which teachers are licensed to work in schools requires both rethinking and reformulation if our strategy for emancipatory education is to be realized. Four major guidelines suggest those areas where alterations are necessary:

a. Present policies for the credentialling of teachers make little or no provision for the input of parents, students, or even school officials. Consistent with the view that parents and children should be active in the determination of educational standards and policy is the principle that they should also have a role in the process by which those who are deemed eligible to teach are assessed.

b. New classifications for the credentialling of teachers should be determined. The interdisciplinary focus of emancipatory curricula suggests the need for greater multi-subject credentialling at both the primary and secondary level. The geographic areas and/or the cultural milieu in which the teacher has had experience and has been effective should also affect the type of credential issued (Freeman, 1975; Getzels, 1975). A prospective teacher, then, in addition to demonstrating teaching competence in age-specific, multisubject areas, would also demonstrate the ability to promote the self-reliance, self-confidence, self-determination and multidimensional development of children from one or a variety of social cultural settings. The staff member is then limited to similar environments until he demonstrates the ability to work in other areas.

c. The lock-step relationship between entry into teachers' training programs and automatic credentialling at the completion of these programs requires reexamination. Field performance should take precedence over the completion of a series of academic courses. In fact, in some cases, provision for the waiving of some academic work, given demonstrated competency and special circumstances, might be made.

d. The actual process of reviewing a teacher's performance and preparation in order to license him should be more cooperative. The prospective teacher, parent, students and university people should all participate in the process.

These guidelines have clear implications for the credentialling programs that are highly centralized and state controlled. Alterations in the present educational code will undoubtedly be required. New arrangements for the articulation of prerequisites for credentialling will be necessary. These arrangements must clearly allow for greater input from parents and children, particularly those who have traditionally been excluded and oppressed.

In the view of many experts however, legal intervention may be the most effective means to secure change in the education of large masses of children. We now turn to an exploratory discussion on law for some further guideposts.

D. Law

Parental Right to Influence Child's Education as an Element of Fundamental "Liberty." Substantive Due Process Under the Fourteenth Amendment the United States Constitution.

The right of parents to exert control and direction over the upbringing of children in all jurisdictions of this country (see, e.g., Wisconsin v. Yoder (1972) 406 U.S. 205; Prince v. Massachusetts 91944) 321 U.S. 158; Pierce v. Society of Sis-

ters (1925) 268 U.S. 510; *Meyer v. Nebraska* (1923) 262 U.S. 390; *Citizens for Parental Rights v. San Mateo County Board of Education* (1975) 51 Cal. App. 3d1; *Lois R. v. Superior Court* (1971) 19 Cal. App. 3d895; *Trustee of Schools v. People ex. rel. Martin Van Allen* (1877) 87 ,Ill. 303, 308), Yet the law of parental control over the child's formation is not devoid of contradiction. While expounding parental rights the courts vest in school authorities virtually ablsolute control over curriculum and the operations of public schools.

Parents have no right to structure or participate in the structuring of public school educational programs; rather, they must,under penal obligation, acquiesce in whatever school officials establish as the prescribed course of studies (*Citizens for Parental Rights v. San Mateo County Board of Education*, *supra,* 51 Cal. App. 3d at 14, 18, 19, 20, 25, 27).

Typical formulations of this denial of the parent's "right" and the incursion into parental prerogative effected by compulsory education statutes include the following:

"...the state's interest in the health of its children outweights claims based upon...the right of parental control."*Cornell v. State Board of Education* (D.Md. 1969) 314 F. Supp. 340, 344.

"About some serious contention of form to the mental or physical health of the(student)....a mere personal

> difference of opinion as to the curriculum which is taught in our public school system does not give rise to a...right in the...citizen to control exposure to knowledge" or determine one's child will receive in the public schools." Citizens for Parental Rights, supra, 51 Cal. App. 3d at 18.
>
> "Judicial interposition in the operation of the public school systems of the nation raises problems requiring care and restraint...by and large, public education in our antion is committed to the control of state and local authorities. Courts...cannot intervene in the resolution of conflicts which arise in the daily operation of school systems..." Egerson v. Arkansas (1968) 393 U.S. 97, 104.

"Compensatory" or other special education programs (e.g., Title I of the Elementary and Secondary Education Act (20 U.S.C., Section 241a et seq.)and California's Early Childhood Education and Educationally Disadvantaged Youth statues) do not fully bring parent participation into education institutions, but merely extend to parents an often ill defined "advisory" function. Moreover, schools are not compelled to accept the special funds under these programs; therefore, the schools are free of accepting the attached parent participation string.

3. Inclusion-Exclusion

Our argument is one for non-conflicted relations among all participants in the educational process. Existing legal and structural relations within public education are characterized by conflict: parent-child, parent-teacher, student-teacher, teacher-administrator.

Currently, acceptable educational structures can be analyzed in terms of the Fanon Center design's concept of inclusion and exclusion.

Primary Inclusion-Exclusion: To the extent the law accords parental direction over the child's education, this is a form of secondary inclusion only. Present law extends to the student no role in the governance of educational institutions and no function in determining curriculum content or format, no voice at all in educational alternatives--primary exclusion. Not even the de minimis degree of participation afforded a parent is acknowledged by accepted legal authorities. Primary inclusion is totally absent. The student must accept what is provided.

Secondary and Tertiary Inclusion-Exclusion: Parent-child and student-teacher conflicts are exemplified by parent and parent surrogate (teacher and other components of public school structure) attempting to set up environments for the student without ascertaining or accommodating the latter's true needs--tertiary inclusion. Even this level of participation is realized in only some communities. In others, no effort is made at all to include parents in the process--secondary exclusion/tertiary inclusion. These conflictual characteristics among those with interest in the educational process are sanctined and fostered by the present state of the law.

The only segment of the community on a parity with school trustees is the teacher organization (union). It is the most influential group in dealings with school districts and is the only openly conducted organization which has the ability to influence and does exert influence over school policies. Its economic leverage is reflected and reinforced in the laws of most states by mandatory "meet and confer" provisions and in a few states (e.g., California) by compulsory collective bargaining processes.

Through legally distinct entities, the teacher union and the school district, in accordance with our model, are at odds with one another only on issues (such as wages and working conditions) concerning which workers have an innate antagonism (most commonly economic) with management, but act as an integer and are indistinguishable in their relations to students and their governance.

4. Concluding Observations

This discussion, although it offers no precise solution to the problems inherent in the relationship questions raised throughout the Fanon Center design, points to the possible areas where judicial policy-making could have an impact on the establishment of community schools. But there are certain limitations in any judicial policy-making that should be made clear.

(1) It is limited by a structural inability to shape disputes, control resources, select among policy

alternatives or monitor or revise rulings to adjust to altered experience.

(2) It is very slow procedure, some changes being more readily accomplished than others through legal mandate.

(3) It depends on the conditions available to bring about needed change, i.e., pressure stronger than the mere existence of a legal requirement is most helpful and almost required.

(4) The impact of law varies with the nature of the problem and the group whose claims are being pressed. This, in our case, may not be critical if we can continue to make a case for all children, but children, then, may become a group independent of, for example, teachers.

Perhaps the key issue, however, is the control of resources. That discussion should naturally follow this section. We decided, however, to raise the issues of finances in a more specific context in the next chapter so that issues can be more sharply defined.

CHAPTER VI

REALIZATION

A. Introduction

This chapter will serve two purposes. First, it will act as a summary of the entire document, with particular reference to issues that affect realization. Second, it will present strategies, both general and specific, for initiating the ideas of the design.

We must be constantly reminded that what the educational community would look like, its essence, is a function of the new relationships we seek.

B. The Summary

In a very imaginative analysis, Siegal (1965) adequately summarizes our analysis of the central problem in education. He compares the children the schools to colonies of peoples subordinated to a fundamentally authoritarian pattern of control, distrust and punishment. He further points to how much of the colonial energies and activities deliberately conspire to the negation of such values as human dignity, creative action and lead to exclusion, and the rigidities of what we call unidimensional emersion. This is accomplished, in large measure, by the nature of the relationship, characterized by teacher and/or administrator's complete domination and control of time and space.[1]

We have suggested that the key issue lies in changing the unjust relationships which exist throughout the education system. In approaching this task, we focused on the child as a point of departure for building a community out of principles that affect children. Four were defined as central: (1) that children are in a community, i.e., they are not apart from it, but seek to reconstruct it. (2) that they are driven toward creativity and action, i.e., they have autonomous motivation; (3) that they have multiple ways of being in the world, e.e., they have polyvalent cognitions; and (4) that children know, i.e., they have an identity. Out of these conditions, what we called realities, we projected a sketch of a community that would facilitate the development of a new child.

Finally, in order to move to develop this new person, we directed our attention to the political and organizational parameters that must become legitimate to allow for the fulfillment of our goals. We emphasized the need for a community school with autonomy and control of finances. The concluding section which follows will address strategies aimed at making the kind of community schools we strongly feel needed a final reality.

---

[1] Time and space to imply also the value and beliefs, the issues discussed in our paradigm.

There are strengths and limitations to each approach. At the outset we believe the last approach to be the weakest. We think that education would benefit from having an experimental school autonomous from the existing school controls. Such a community school would allow for continuous exploration of educational innovations and allow for the existing school arrangements to discover new ways and new methods to change their realities. Such an arrangement has precedent in many communities, largely upper-income (e.g., both the University Elementary School and the Fernald School at UCLA). Such a full-scale experiment in the poor/miority community is essential; such an institution must enter into the debate concerning the education of large masses of children whom the schools are now failing.

We, therefore, suggest that the National Institute of Education (NIE) try to realize funds for the development of a new community school or catalyze a small existing complex fully willing and able to work with these ideas.
Two communities seem ready for such an undertaking:

One, the Federation of Independent Schools in Milwaukee (the program outlined in Appendix III) as a small complex can be catalyzed to move in this suggested direction, or two, the South Central Los Angeles School District the base of operations for the Fanon Center, can be designated as a test site for the development of a full-scale demonstration model project.

Such a demonstration project will be the nucleus for the generation of procedures and methods for a major community (in excess of one million) consisting of schools that are massively failing.

This model would allow for the development of innovative ideas in governance, community-school interaction, staffing, teaching methods, learning environments and teacher development/training. It could become the experimental center that would energize new methods and strategies in existing schools. The ultimate pay off to both the district and child will be very great.

We suggest possible cost parameters and figures in the section which follows.

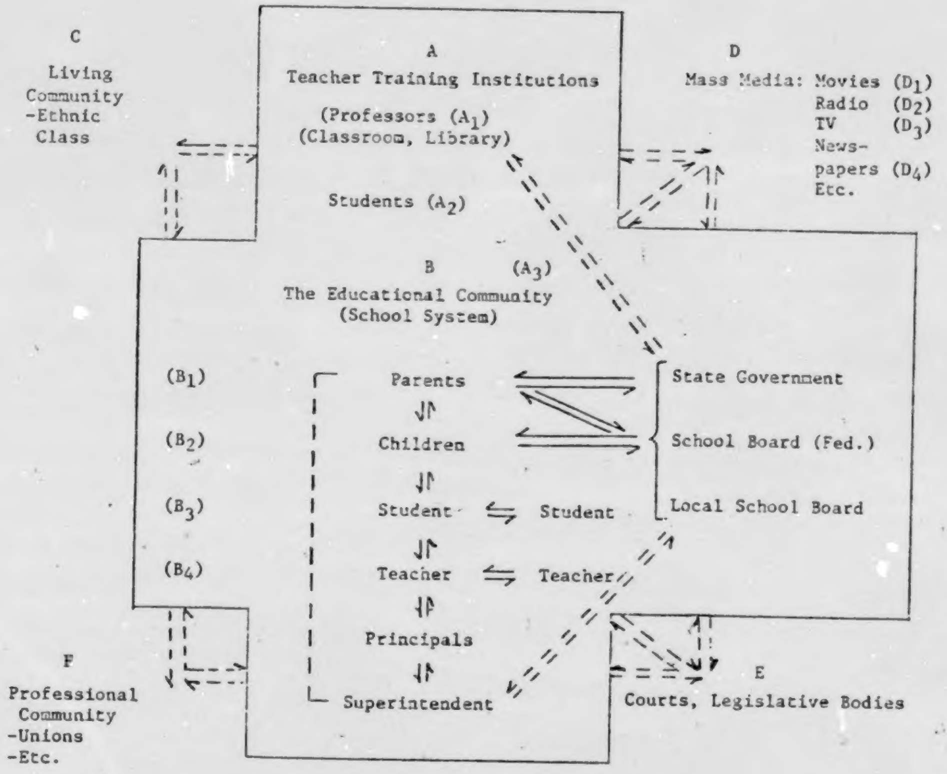
Costs--We address the general estimation of costs of a design based on the Fanon Restoration concepts. Such a design while useful as a specific program demonstration, will also allow for examination of implicit ideological and value premises guiding practice. The costs are based on one community school as an experimental demonstration project. This planning costs model essentially follows the concepts and methodology set forth by Sue A. Haggart (Program Cost Analyses in Educational Planning, The Rand Corporation, Santa Monica, California, December 1971, No. P-4744).

The cost model is an incremental one, i.e., those cost of school district operation not affected by the existence of the demonstration program are not included in the estimated costs of the program. An example may serve to clarify the point. The district cost category, transportation, provides for transportation of students to and from school. Students in the demonstration program continue to receive transportation, if needed, just as if they were not in the demonstration program, but instead students in the regular program. This regular transportation cost is excluded from the cost of the demonstration program. However, if the instructional method of the demonstration program calls for field trips or other activities requiring transportation of students, teacher, staff or parent, the cost of this transporation is included as a cost of the demonstration program. As such, the cost design is an incremental one.

The cost estimation of the Fanon Restoration demonstration program involves three steps: (i) definition of the educational demonstration program; (ii) a determination of resource requirements; and (iii) estimation of the general dollar costs of these resources.

(i) Definition: A community school with its own local autonomous board and governance structure to resemble closely the example of the independent schools of the Federation. Such a school is to be a continous experimental school in a poor community, but serve as a model for all communities. Figure 6.1 page VI-6, a modification from Spindler (1965), is used to indicate the major collectives of interaction and the multiplicity of relationships in this school community. A-E define the major collectives in interaction.

FIGURE 6.1


C
Living
Community
-Ethnic
Class
A
Teacher Training Institutions
(Professors (A_1)
(Classroom, Library)
Students (A_2)
D
Mass Media: Movies (D_1)
Radio (D_2)
TV (D_3)
News-
papers (D_4)
Etc.
B
(A_3)
The Educational Community
(School System)
(B_1)
(B_2)
(B_3)
(B_4)
Parents
Children
Student
Student
Teacher
Teacher
Principals
Superintendent
State Government
School Board (Fed.)
Local School Board
F
Professional
Community
-Unions
-Etc.
E
Courts, Legislative Bodies

Acculturative factors affecting the transmission of cultural materials in the school system: A-E: major collectivities in interaction; → : main direction of influence and cultural dissemination; → intercultural relationships.

(ii) Resource Requirement: the following table is used as a guidepost to estimate actual costs of implementing a strategy.

Number of Students - 250-300 Estimated
Instructional Time - 5 hours/day
Class Size - 26
Class Time - Flexible

Staffing
Master Teacher per unit - 1
Aide " " - 1
Trainee " " - 1

Space - 3 trailers (40,000 sq. ft.)

Equipment

Living Community Facilitators

Materials/Consummables

In-Service Training

Parents - Bi-weekly
Teachers - Monthly

Diagnostic Support

Transportation

Program Evaluation

Community Networking

Community Board Member - 3-5

(iii) General Costs (Projected) the following table reflect actual cost parameters and estimated costs for one year in one school of 300 children and realted staff--costs are estimated at about $484,500 which is about $140,500 less than it costs to run one compensatory education school in the present model.

Acquisition Costs

Community Activities	- Information/Media (D)		
	- Election and Incorporation (C)		
	- Legislative (E)		
	- Professional (F)		
Design Initial Costs	- Space, organization		
	- Buildings, etc.		
Program Activities:	Design of Program	$ 10,000	
	Development of Materials	15,000	
	Evaluation Design	4,000	
	Pre-service Training	8,000	
			$27,000
Equipment:	Program-related	$ 6,000	
	Student-related	4,000	
			10,000
Facilities:	Student-related	3,000	
			3,000
Materials:	Program-related	$ 20,000	
	Student-related	15,000	
			35,000
	Total Acquisition Cost		$75,000

Operational Cost

Program activities:	Program Direction	$ 26,000	
	Evaluation	17,000	
	Management Support	28,000	
	In-service Training	10,000	
	Facilities O&M	11,000	
	Contracted Services	6,000	
	Media Services	3,000	
	Transportation	1,700	
			$102,700

(Continued)

Operational Cost (Cont'd)

Salaries:	(7)	Board $75/meeting (24)	$ 25,200	
		Teachers/Administrators	157,000	
	(4)	Specialists	60,000	
	(14)	Paraprofessionals	42,000	
	(2)	Community Facilitators	16,000	
		Other Staff	62,000	
				$ 337,000
Materials:		Program	3,600	
		Student	1,500	
				5,100
Supplies:		Program	1,000	
		Student	2,000	
				3,000
Equipment & Space:		Replacement	4,000	
		Maintenance	7,000	
				11,000
Other Support:		Transportation, etc.		700
		Total Operational Cost		$ 484,500

D. The Final Word

Our restoration design seeks to reestablish the rights of children to their capacities as human beings in the world, their rights to represent reality and transform it. Within a humane society, these rights are theoretically possible and practically providable and protectable. The task requires no technological revolution, only fundamental social and education reform, each in the service of the other. The limiting factor is not, as presumed, "the minds of poor achievers." All children suffer the consequences of fundamentally flawed social and educational systems whose ideology, theories and methods are based largely on a limited view of humans and a fragmentary, superficial psychology of education. The resulting suppression of freedom and creativity, dignity, and human worth affects us all. What is required is a reconstruction committed to the development of a creative, just, equal and free society which serve all. What is urgently required is a society which responds promptly and continuously to the need for social justice, and an education system which responds fully to what humans are and can, at their best, become, and what the society is and needs to become to make that possible. Let us move toward this emancipation.

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Appendix I

Glossary of Terms

Glossary of Terms

Restoration - necessary to reinstatement, by fundamental change to a position of renewed right and renovated capacity to engage fully and equally in all opportunity (as opposed to compensation, which is the arbitrary "figure" assigned by society for supposed loss).

Primary Inclusion - the distinguishing characteristics of a learner-learning environment and relationship and interaction, in which the learner is the central, essential and actively creative director in his/her own learning. The learner's meaning and schema of the world (world view) is consciously evoked, and made central to the creation of any new meaning and learning (King, 1975).

Secondary Inclusion - the distinguishing characteristic of a learner-learning environment and relationship and interaction in which the learner is active, but not as saliently or solely the essential or conscious creator of his/her new learning. The learner is at least in part merely the recipient of information, ideas, meanings distilled in a special attempt to suit or hook into the learner's already existing meaning or world view. Parents and teachers usually try to work with children this way (King, 1975).

Tertiary Inclusion - the distinguishing characteristic of a learner-learning environment and relationship and interaction in which the learner is, exclusively or almost exclusively, the passive recipient of information. Neither the learner nor the teacher in the interaction is involved in any attempt at a distillation or attempt to relate to the learner's particular meanings or schema of the world (King, 1975).

Primary Exclusion - the denial, conscious or unconscious, of every person's right to engage in the creation of his/her own teaching (via primary inclusion), or the right to create new learning based on his/her meaning or world view (King, 1974).

Secondary Exclusion - denial to the learner of even the opportunity for even secondary inclusion.

Tertiary Exclusion - complete denial of opportunity for learner-teacher-interaction at even a tertiary inclusion level, e.g., removal from school -- drop-out or force-out.

Other terms:

Coexistence or "Co-presence" - existing together, simultaneously in the same time and place, physical, psychological, political or whatever (Dixon, 1973).

Culture/Value Orientation/World View - used interchangeably to define cultural behavior and cultural knowledge to include customs and way of life, as well as ideas, beliefs, meaning, expression and communication (Spradley, 1972).

Diunital - the characteristic of a perception; that perception of the existence of events in alternative world views occurs not as "either or," but as "both-and." (Dixon, 1971)

Meaning - personal schema of the world developed out of, or represented by use of symbolics, empirics, scientics, esthetics, synnoetics, ethics, and synoptics.

Self-Renewal - process of ongoing evaluation, assessment, continuous learning, and self-enhancing change.

School - specific socially or legally or State-defined learning arrangements.

State - organization or entity which claims supremacy and gives effect to it, to make law and maintain it by power.

Suppression - the action by which creativity, human development, expression of alternative world views, ideas, feelings, impulses, is eliminated, weakened, dismissed, or restrained from appearing. The condition of poverty, for example, is usually one kind of restraint.

APPENDIX II

COMPENSATORY EDUCATION -
A BRIEF CRITICAL REVIEW

Appendix II

Compensatory Education - A Brief Critical Review

Provisions of the Economic Opportunity Act (EOA) and the Elementary and Secondary Education Act (ESEA) authorized allocation of funds to local educational agencies and community organizations to intervene in the education of the children through schooling. These provisions, which were conceptualized as compensatory education, set policy for the timing of intervention, the nature of intervention and the social consequences or outcomes of intervention. They were the basis for Head Start and preschool programs, Title I and Follow-Through, and the emphasis on intervention for successful employment to break the cycle of deprivation. Essentially, Compensatory Education (Comp-Ed) was a method for schooling based on implicit social theories. Any critical analysis of Comp-Ed must address both social hypotheses and method, because it is upon these two that success rests. This review will examine the strengths of Comp-Ed by these two tests, and suggest policy issues needing review.

Social Theories

The ultimate goal of Comp-Ed was to uplift the poor, reduce welfare dependence, and increase job opportunity. Implicit in these hypotheses are value premises or general assumptions best examined by an analysis of Comp-Ed's (a) culture of poverty reasoning; (b) assumptions regarding schooling as a vehicle for social equality; and (c) school-specific achievement as the primary outcome. The culture of poverty conclusion - with its attendant position of social pathology and cultural deprivation as the justification for Comp-Ed - is based on two methodological errors. First, the analysis of poverty is in error. Social scientists tend to analyze "poverty in the midst of affluence,: as if it were the responsibility solely of the impoverished individual(s) or group(s) (Ryan, 1971), seldom evaluating the social context in which the poor are forced to operate (Grigsby, 1975), or, the existence of oppression, both economi[illegible]nd racial (Hamilton, 1968; Wellie et al. 1974), the existence of inequities in service delivery and their impact on the development and life choices (Szwed, 1975). This limited-context approach leads to an explanation of "lack of achievement" solely in terms of the child's personal and social characteristics. The larger social context in which the child operates contributes to a great extent to the suppression of children. Secondly, poverty is treated as both a dependent and an independent variable. By treating poverty simultaneously as both cause and effect, significant variables are ignored, incomplete analysis results and poverty becomes the screen which confounds, rather than elucidates the issues.

Schooling as a vehicle for social equality. In this second social hypothesis, the social policymaker, already accepting the notion of a culture of poverty, further assumes that more schooling will result in less poverty - a distortion of the valie hypothesis that quality schooling is one variable (among many) which together can significantly affect "employability." Comp-Ed's mistaken premise that schooling is or can be the major vehicle for the resolution of inequality, while admirably hinting at the role schooling has played, at every point in history, in perpetuating the existing social and economic disequalities (Boggs, 1974; Bowles & Gintis, 1975), overlooks the fundamental role of an unjust society in establishing, maintaining and contributing to social injustice.

The same social strategists generally assume that if the poor were to receive "improved" educational services, they would manifest patterns of behavior consistent with the value-system of the policymaker. The school is, then, being asked not to provide for the potential development of the child in accordance with the child's value-system, but rather to insure that the child will achieve only in a manner consistent with the values of one of America's numerous cultures.

Such objectives are limiting, misleading and a violation of the rights of children who are involved.

Finally, the notion that life-chances can be improved by educational intervention alone, without concurrent attacks on racism and economic oppression, ignores the historical reality of the salience of racism and discrimination as obstacles to the realization of full potential by the outcast social entities and individuals (Cross, 1975; Green, 1969).

Achievement as a primary outcome - Comp-Ed's almost singular focus is on cognition and academic achievement as the desired outcome - distorts education. Education, as the development of free persons as an outcome, is excluded. The primary aim is achievement as measured by school success, employability and material wealth. The aim of Compensatory Education in thus schooling, not education. The complete development of the child (education) becomes a secondary issue. Success in school, as measured by achievement, takes precedence over personal self-development and the ability to exercise freedom.

Method

Comp-Ed, as a method, first aimed to improve school achievement by increasing school attendance, improving school readiness, developing basic skills, reduring physical and emotional problems which impede academic achievement[1]. Second, it aimed to measure and evaluate these outcomes by techniques which relied on the relationship between "input" and "outcome." In this section we will examine both these policies.

School achievement

Comp-Ed largely insured that children receive greater exposure to a system which had already failed them (Winschel, 1970). Students were offered more

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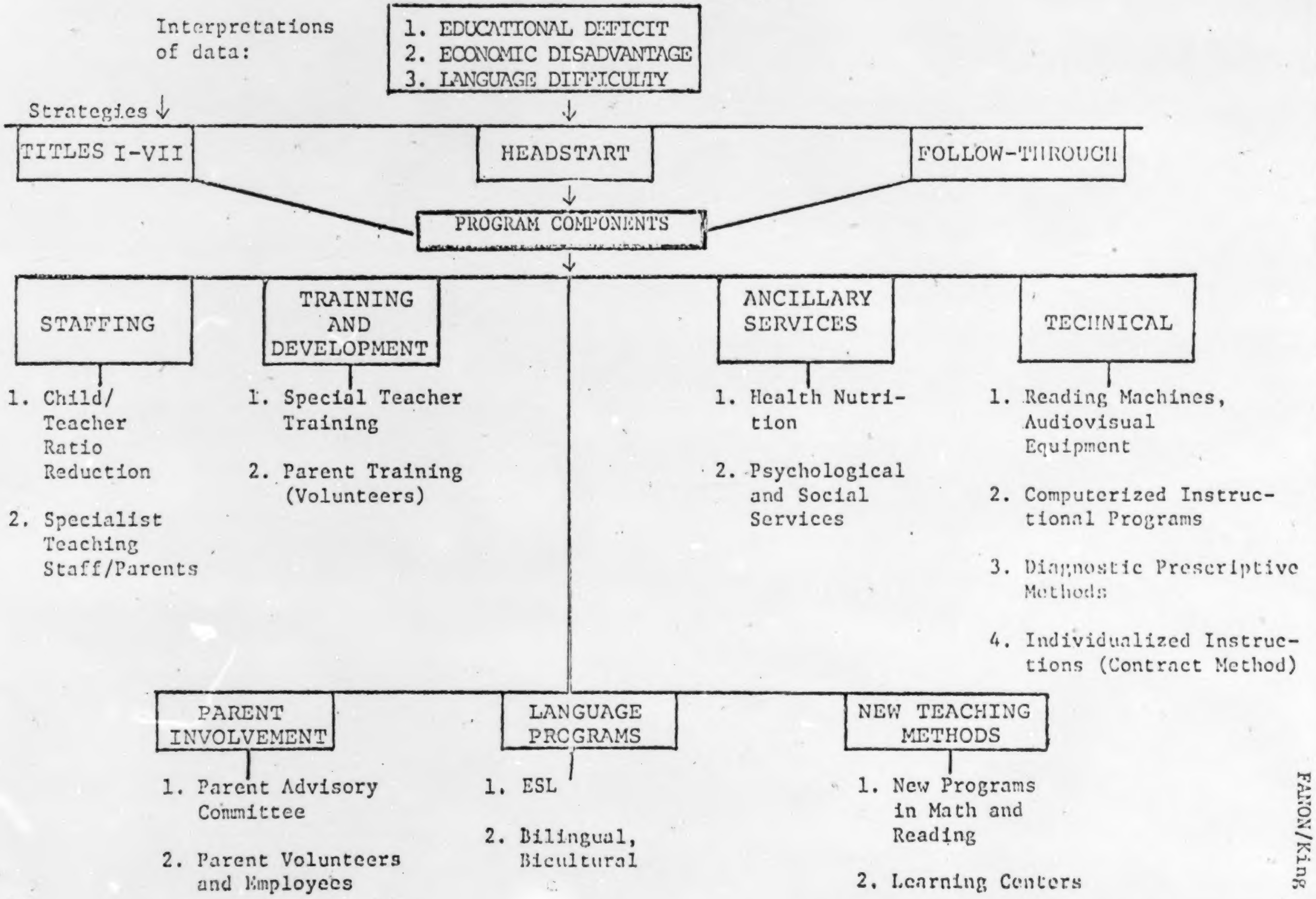
[1] See Schema on page 4.

STATE RESPONSE - COMPENSATORY EDUCATION

SCHEMA OF CURRENT PROGRAMS


Interpretations of data:
1. EDUCATIONAL DEFICIT
2. ECONOMIC DISADVANTAGE
3. LANGUAGE DIFFICULTY
Strategies
TITLES I-VII
HEADSTART
FOLLOW-THROUGH
PROGRAM COMPONENTS
STAFFING
1. Child/Teacher Ratio Reduction
2. Specialist Teaching Staff/Parents
TRAINING AND DEVELOPMENT
1. Special Teacher Training
2. Parent Training (Volunteers)
ANCILLARY SERVICES
1. Health Nutrition
2. Psychological and Social Services
TECHNICAL
1. Reading Machines, Audiovisual Equipment
2. Computerized Instructional Programs
3. Diagnostic Prescriptive Methods
4. Individualized Instructions (Contract Method)
PARENT INVOLVEMENT
1. Parent Advisory Committee
2. Parent Volunteers and Employees
LANGUAGE PROGRAMS
1. ESL
2. Bilingual, Bicultural
NEW TEACHING METHODS
1. New Programs in Math and Reading
2. Learning Centers

FANON/King

Figure II

teachers and new services; teachers received more training and more technological devices. Compensatory education put emphasis on quantative rather than qualitative change. Thus, limited attempts were made to alter the quality of the educational experience of the child. He had more books, machines and teachers, but he had not become a part of the learning situation. The educational objectives and strategies employed to "break the cycle of deprivation" have been described as "more of the same with little difference" in instruction, material content, or pedagogy (Winschel, 1970); culturally irrelevant to the needs of minority children (Valentine, 1972; Wilkerson, 1970); perpetuating racial and class discrimination (Wilkerson, 1970; Winschel, 1970; Rist, 1971); negating the positive values of children's prior experiences (Reissman, 1964); poorly planned, coordinated, and implemented (McDill et al. 1968); lacking in realistic objectives (Menzel, 1969).

A brief review of the pedagogical aspects of Comp-Ed reveals a variety of limitations. First, the development of programs is based on the limited documentation of what the child is not, rather than what the child is and wants to become. The responsibility for change is not mutual, but almost exclusively on the child and his/her family. Yet, the child's accumulated experience and values are denied, viewed negatively, and not incorporated into the classroom process. This lack of congruence between the child's accumulated understanding of the world and his educational experiences becomes an obstacle to learning and increases discontinuity between home and school. In spite of this, most Comp-Ed programs maintain they are attempting to decrease such gaps. The assumption that learning may be facilitated by altering the child rather than the program is highly questionable. It suggests that if the shoe does not fit, then something must be wrong with the foot.

Second, the heavy emphasis on cognitive development suggests a lack of awareness regarding the relationship of affective and physical development to cognitive functioning. In addition, many Comp-Ed programs fail even to explore thoroughly the process of cognitive development. Awareness of the variation in children's cognitive learning styles is for the most part absent, and cognition is not seen in the larger context of meanings.

Third, the predominant reliance on educational hardware and programmed instruction within Title I programs, assumes that mechanistic, individualized methods of learning are more effective than interpersonal communication between students and teachers, and between students and students. We contend that real learning can occur when the child is involved in the process by doing as well as by understanding. The child who is forced to interact with a machine, in isolation from his peers, has little opportunity for reciprocal interaction or participation in his learning process.

Fourth, while most programs have provisions for parent involvement, the nature of this involvement is highly restricted. While parents are involved in an advisory capacity, little attention has been given to the inclusion of the child and his parents as primary advocates of learning. Parents have little or no role in assessing the child's educational needs or in formulating the means to meet these needs.

Fifth, the designation of schools to receive compensation seems to promote non-achievement rather than decrease it. Eligibility criteria for Title I funds were determined by two methods: (a) educational deficiencies were assessed by national normative reading and math test scores; (b) economic disadvantage was determined by the number of families below the official poverty line. Schools receive compensatory funds based on the rate of poor achievement and number of poor, and Spanish-speaking families enrolled. Given the current status of school finances, Federal funds represent significant assistance to the schools that receive them. The desire to retain such funds results in limited skill improvement and in attempts by school authorities to resist economic and racial integration. Lack of achievement, poor teaching and economic isolation are rewarded by continued receipt of funds. On the contrary, good teaching and significant achievement go unrewarded while posing the threat of possible loss of funds.

Finally, the attempts by the educational system to "reduce the physical, emotional and social problems which impede academic development" through the administration of ancillary health, nutritional and psychological services, promote the illusion that schools are the agents of unlimited and total child development.

Assessment and evaluation - The problems inherent in assessing the intellectual strengths of minority and poor children with standardized intelligence and achievement test have been consistently documented (Barnes, 1972; Mercer, 1972, 1975; Williams, 1972; Green, 1972; Rivers et al. 1975). The inappropriateness of these measures has been noted on the basis of class and cultural bias. However, achievement and IQ test comprise the most commonly used techniques for assessing educational performance. Assessment of the success of Comp-Ed, based on such limited outcomes, insures that most successes which Comp-Ed might very well claim, go unnoticed. Rivers (1975), reviews the deleterious effects of labelling, particularly the lowered teacher expectations, the self-fulfilling prophecy and the limitations in developing educational programs which should be based on the child's capabilities. Rider (1973), notes also the predominance of standardized reading tests in the diagnostic phases of Title I reading programs. Inappropriate diagnostic methods nullify all other efforts to prescribe steps to eliminate reading deficiencies. If the values and learning styles of the children being assessed are absent from the measure, it has little merit for diagnostic purposes.

It is not enough to train a teacher to assess the needs of children based on concepts of the disadvantaged derived from distorted myths and assumptions of the mainstream population. It is not enough to assess a child using limited instrumentation. To truly begin to understand the child, family, and community, the teacher has to interact authentically.

Issues for Policy

We examined several broad value-premises and policies which were established as guides to Comp-Ed. Because education continues to be equated with schooling for the good of the State, rather than the person and the society, policy has continued to be designed to meet State needs rather than human needs. The legal-political arrangements for solving the problems of education, tend to assume and allow a monopoly by a coalition of government-educational-technological-industry-university interests to solve education problems without full participation and inclusion of these served by the system (Newmann, 1967). This monopoly, organized and motivated by the values of corporate industry and bureaucratic civil service, impacts on policy decisions concerning education, which are predominately derived from the principles of the aggregate value of education for the State.

Basically, Comp-Ed policy was based on the premises that (1) "the local educational agency is the most appropriate agent to assess the educational needs of children formerly excluded from the schooling process" (ESEA, Title I); and (2) that the primary goal of schooling is "the improvement of basic skills in reading, mathematics and language development" (ESEA). Such policies not only legitimize "managerial education" (Green, 1969), regulated by the school systems, but also authorized schools to function primarily to provide "functional" human resources for other institutions, such as the economic and military ones (Green, 1969).

Both of these premises are inconsistent with the principle that education should provide for or permit the development of human dignity or self-realization within the community (Newmann, 1967). As a matter of fact, the predominant values underlying Comp-Ed policy provide only the most limited support for restoring the community, the family, the child, and other informal associations to their educative functions in the development of human dignity and self-realization. Instead, the tendency of Comp-Ed social policy is to expand the role of the school to encompass all aspects of education and the socialization of children and youth. Policies have served to perpetuate the specialization and differential aspects of schooling. Thus, the education process known as "schooling" has become institutionally separate from the education processes that go on elsewhere (Green, 1969; Newmann, 1964).

There is also a need for reexamination of policies which guide the involvement and participation of children and parents in their education. There are too many contradictions now inherent in the design. On on hand, Comp-Ed claims to recognize and encourage the role parents must play in the development of their children; on the other hand, the State either usurps their responsibility or renders them unable to meet this responsibility. Thus, the school assumes greater control of the development of the child while excluding not only the child, but also the parents from the critical decision-making process. Several problems emerge as a result of this action. One can argue that such expansion of the school's role without pares ~~parens~~ consent represents a violation of the rights of parents to exercise control regarding the development of their children. The alienation of parents from the educational institution is further increased by the sense of powerlessness and inadequacy this usurpation represents. Parental hostility toward educational institutions must be analyzed in light of the feelings which spring from a loss of parental rights. The capacity of the school to successfully expand its function must also be evaluated.

Finally, assessment and evaluation of Comp-Ed and the children involved in the process represent a grave weakness in existing policy. The first major problem is the definition of the derived "outcomes and by whom." Secondly, by whom and how shall these "outcomes" be assessed? The use of standard IQ normative tests to measure educational achievement is questionable, if not totally invalid. From the Western perspective, education is viewed as "mechanical" and "rational" (Newmann, 1967). Thus, assessment is designed to serve the needs of those who share values consistent with Western ideology. It is essential that policymakers address the question of assessment and design policies which guide assessment, and develop means other than those presently prescribed by our one-dimensioned view of education.

Conclusion

The limitations in a model which sets out to satisfy the needs of the State, which equates education with schooling, are further complicated by the methodological presumptions that our existing psychological and educational theories could, without modification, be validly applied to children of differing cultures. Indeed, much to the credit of the children, whom we have defined as the suppressed, they learn in spite of rather than because of Comp-Ed. Our task in the following sections will be to formalize this child's inclusion in the realm of learning.

Appendix III

Federation of Independent Schools

Federation of Independent Schools

I. Federation (as it now exists)

History:

The federation is an outgrowth of parent and community efforts to com to terms with the abandonment of several inner-city parochial schools by the Archdiocise of Milwaukee. When five of the schools, decided to function as independent community schools, the value of a federation of such autonomous institutions became apparent. The federation represents an umbrella under which the schools gather for funds, staff, parent training and reviewing of educational programs.

Governance:

The Federation is governed by a Board of Directors, comprised of three parent representatives are elected by each local school parent body.

Board Staff:

The Board hires the federation staff, which consists of a coordinator, a secretary and several community organizers. Each community organizes is assigned to one of the local schools and is responsible for keeping parents aware of federation deliberations and decisions. While organizers are paid by the federation, unlike the coordinator and the secretary, they are not selected by the Board, but rather by the parent bodies which they are to represent.

Membership:

The five schools, members of the federation, are fully autonomous community schools. Institutions seeking membership must:

1. become legally incorporated with by-laws, a constitution, etc., as an independent community school.
2. hold an open free election to select the local school board representatives. No official geographic boundaries have been determined. Despite the fact the the elections are widely publicized throughout the community, in actual fact, only parents who have children in the school vote.
3. be non-sectarian; religious instruction cannot be offered during school hours.

4. be non-exclusive regarding sex, race, creed.

Function of Federation:

1. Coordination of common services, parent workshops, training sessions, informational visits, fund raising, proposal writing.

2. Discussion and resolution of mutual problems.

Funding:

Grant from OEO to facilitate parents in developing "new and innovative educational ideas throughout the country" employment of travel, workshops, visitations and fund raising, e.g., parents raised $20,000 in a recent agricultural fair. (More money is needed, however.)

Issues:

During initial creation of the federation, no professional was allowed to serve on the board. This was done so that parents would develop belief and reliance in their own capabilities to operate a school. During this initial period, an add hoc professional advisory committee was formed to offer advice when parents requested it.

11. Within Independent Community Schools, Size X = 500 per school

Organization- Completely autonomous institutions governed by local parent board, serving grades 1-8.

Classroom Organization- Non-graded levels: 1-4, 5-8. Three streams: slow, average and excellent. (This will need some modification.)

Curriculum and activity: Each teacher designs curriculum and presents it to parents for approval. Plan will contain some very highly-structured activities, e.g., memorization of timetbles and parts of speech, as well as open community activities, e.g., production of a newspaper, days in court, etc. children have, at this time, limited input in the curriculum, e.g., younger children (1-4) in semi-open classrooms with freedom of choice some of the time. Older students (5-8) have choice of developing or creating learning experiences on free days or free class periods. (This will need some modification.)

The major decisions regarding curriculum, are made by parents and teachers who have the child's interest at heart (secondary inclusion).

Although cultural content is part of the curriculum, greater emphasis is placed on curriculum designed to prepare students for bulding and running viable communities.

Innovative aspects- non-graded, but ability-streamed classes, cross-age tutoring, bilingual education.

Staff- Each school has one full-time, paid secretary in addition to its teaching staff. The staff is hired by the local parent board. There is a specific panel set up for the hiring of staff, but any parent may attend interview sessions.

Teaching staff currently exhibits heavy reliance on nuns, because the cost of retraining them is approximately 60% less than the cost of retraining lay teachers. Mr. Wray maintains that both lay and religious teachers receive the same treatment from parents and children. Salaries for religious teachers are $150.00 per month; for lay teachers, $500 per month; Attempts are made to secure credentialled teachers whenever possible. (Greatest point of need.)

Volunteer Staff: Heavy emphasis is placed on the use of parent assistance both in and outside of the classroom. While few parents are on the paid staff as teachers, some parents may be brought in to teach a particular subject. Parents assist teachers in classes as well as perform clerical, janitorial, and other activities as part of the traditional non-certificated school staff. Parents can work off up to 40% tuition by volunteer work at the rate of $2.00 per hour. (A cost to be considered.)

Issues:

Legal: State stipulations regarding schools:

a) That students attend school a specific number of days;

b) That they are incorporated--the federation schools are incorporated as non-profit organizations; and

c) No stipulations regarding hiring.

-Insurance: Physical plant coverage for fire, theft, accident maintained by Archdiocese. Most students are eligible for state medical coverage. (Cost factor to be considered.)

-Accreditation : Only minor significance for an elementary school. However, in the late '60s, when the state accreditation team proposed a visit, parents maintained any assessment must compare independent schools with Milwaukee schools on student performance, both academic and social, and on expenditure per student rather than on teacher certification and training. After such stipulations, no attempts at assessment were made.

Financial:

Expenditure per child is $400 per annum (Will rise if teachers are adequately paid.)
Income: Tuition--prior to September 1976--minimal tuition and fund raising. Post-September, 1976, tuition $500 for 1 child; $600 for 2 children; $650 for 3 children. (Need for assistance.)

Provisions for a lawsuit requesting state funds for schools as parallel alternative institutions are in the offering, but legal expenses have thus far been the prohibitive, factor.

Other Sources: Private donations from local foundations (each school receives approximately &25-30,000 annually), local community and statewide fund-raisers, individual contributors, e.g., coverage of a specific cost, child's yearly tuition, utility bills, et., in-kind contributions. Initially, the Archdiocese provided $400,000. Cost per school, per year, =$250,000 approximately.

Lowered costs due to:

1. Low salaries--area where parents are dissatisfied. Teachers turnover rate quite high because of low salary. (Needs to be corrected.)

2. Few physical plant expenses--no insurance, rent $1 yearly. Archdiocese carries most of these responsibilities.

3. Use of parent and university volunteers.

4. Lower vandalism.

Fiscal Responsibility: Federation arranged for major Milwaukee accounting firm to train parents in this area.

Lack of funds have led to education lossess, e.g., low salaries and high teacher turnover, few community trips in winter (no transportation), etc.

Participants:

Students: Lower absentee and tardiness rates, decreas in vandalism, sense of ownership of school, involvement in fund-raising, abreast of issues, some curricular input, awareness that parents and teachers are working to help them.

Parents: From withdrawal to vocalization--can question and argue with teacher.

Teachers: Now talking to and with students and parents, not down to them. Now allow themselves to be taught.

Relationship to Larger Community:

University:

1. Graduate students as teachers.

2. University gives, technical assistance in proposal writing, parent workshops.

3. Federation has some input into university teacher training program.

4. Federation screens research projects, both proposals and final products, of university students.

Public Schools:

No formal or informal relationship. Have had some input into desegration plans.

Graduating to secondary schools; public schools welcome community school students because they are more disciplined and responsible students whose performance is almost always average or above.

General Comments

1. Need for nationwide parent workshops.

2. Teacher Training--Colleges are estranged rom the community. If teacher is to be useful to community, must become part of community. Unless universitities begin to offer real services to the community, the teachers will be separated from it and require retraining by the community.

If a teacher is not willing to be taught, he can never teach.

3. Innovative ideas (as yet unused)

   a) students writing their own textbooks based on community and family;

   b) Parent enlistment service program--each parent in conjunction with teacher determines what he can contribute to the school and the calendar arrangements for the activity, Employer will then donate that time to school. Thus, everyone has time to volunteer;

   c) annual three-week orientation of teachers spent in home and community analysis, meeting with parents and students;

   d) intership at high school. All students choose area, professional, technical, etc., and during junior and senior years two hours in reading and math, skill development, Counselling in area of manpower needs.